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LIGUORIAN

MORAL CODE

FOR MOTORISTS



A SHRINE
WITHOUT
MIRACLES



HOW TO
LOOK FOR A
BOOK





THE Liguorian

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Human Beings*

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THE LIGUORIAN

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This article discusses the moral responsibilities of motorists. The opinions expressed by the writer are based on the opinions of professional moral theologians who have made a special study of this problem.

Moral

Code

DANIEL L. LOWERY, C.SS.R.

IN RECENT years two popes, numerous bishops, priests and laymen have expressed serious concern over the large number of traffic accidents. The statistics for even one year are staggering. In 1958, for example, 37,000 people lost their lives in traffic accidents; over 1,300,000 people suffered grave injuries, many of them permanent; the cost (in terms of property destruction, medical expenses, etc.) was more than six million dollars.

But statistics do not tell the whole story. Statistics tell us how many deaths occurred in a given year, but they do not tell us how many of these deaths were "sudden and unprovided," leaving no time for the last sacraments, perhaps no time for an act of contrition. Statistics do not tell us of the lonely widows and widowers, the parentless children left behind. Can statistics measure the heartache and pain, the long dreary years of rehabilitation, the talents and ambitions destroyed? We must be careful

for Motorists

that we do not look at traffic accidents as a simple list of numbers. "The frequent occurrence of fatal street accidents," warned Pope Pius XII, "has unfortunately dulled natural sensitivity to the horror of this fact: a life destroyed instantly, without reason, and by a fellow man often unknown." As human beings, as Christians, we must never let such coldness possess us.

Because the problem of traffic accidents is a huge one in our society and because it has serious moral implications, it deserves our profound consideration. Of course there are some who insist that this is a social

problem (which indeed it is), and that it can be solved only by group effort. One individual, they will say, is helpless. It is obviously true that the civil authorities have urgent obligations in this matter: obligations of public education, law enforcement and road repair. It is also true that pedestrians (that disappearing race!) must be prudent and attentive in the streets. But after all, individuals, not nameless groups, drive cars; when more individual drivers become aware of their moral responsibilities and live up to them in daily life, there will certainly be fewer accidents.

In this article I have tried to emphasize the more important principles that every Christian should consider. I do not express my own ideas but those of professional moral theologians. It will do no good, however, to breeze through these lines to see "what's new." Nothing's new. It is not a question of devising new moral principles, but of re-thinking and re-applying moral principles that are very familiar in other situations of life. If you are a driver, may I ask you to keep *yourself* in mind as you read these lines?

A Matter of Conscience

IT IS true that some traffic accidents are really and completely *accidents*; that is, they are not traceable to anybody's negligence. There are certain risks and dangers bound up with the use of motor vehicles; no one can hope to eliminate all accidents. Roads, cars and men being

what they are, it would be unrealistic to expect perfection. But surely most traffic accidents are caused by the negligence and carelessness of men. This *can* be remedied. "Such mournful acts," said Pope Pius XII, in reference to traffic accidents, "cannot be simply ascribed to technical reasons, but to the *sinful imprudence* of those who dare to drive without ability, or under unfavorable psychic conditions, or neglecting precautions and rules."

From this statement, and many similar ones, we can take our cue. There can be little doubt that at least the more important traffic laws are a strict matter of conscience. There are no doubt some who think that, as long as traffic laws are not rigidly enforced, as long as they "can get away with it," they are free to transgress any traffic law. This is not true. Many traffic laws do bind in conscience and to ignore them is sinful. Pope Leo XIII did not hesitate to say: "Those who administer public affairs should be able to demand obedience in such a way that refusal to obey is a sin." And again: "It is a very real obligation to respect authority and to obey just laws."

The Law of God

SURELY everyone must admit that traffic laws are just laws. In many cases they are simply a determination and an application of the natural law and the divine law. Both natural morality and Christian morality demand that *we have a deep respect for the life, bodily integrity*

and material possessions of ourselves and of our neighbor.

Thou shalt not kill. We know that the direct killing of an innocent human being and the intentional inflicting of serious injury is a very great sin. We know that it is wrong to feed poison to a rich uncle, wrong to turn the tommy-gun on the noisy children, wrong to slit our throat for the fun of it. We should not forget that it is equally wrong to use an automobile as a weapon of murder. *Thou shalt not steal.* Here again we need no long arguments to remind us that the deliberate taking or destroying of another's valuable property is a serious evil. I feel sure that most of my readers would not dream of bashing their neighbor's car with a sledge-hammer.

But there is more to these commandments than this. The truth is that we sin not only when we directly intend or cause death, bodily injury or material damage to our neighbor, but even if we do so indirectly, if the damage results from our culpable negligence, imprudence, or carelessness. Therefore, if we knowingly and imprudently disregard traffic laws, and so endanger our own life and bodily integrity, or that of others, we are guilty of serious sin.

Perhaps this will be clearer if we put it positively. Whoever drives a car has a moral obligation to drive at all times *with reasonable care*. And as often as he fails to do so he violates a moral law and is guilty of sin. If there is serious negligence or carelessness on his part, then the sin will also be, of itself, serious.

Reasonable Care

BUT what, someone may easily wonder, does driving with reasonable care involve? This is not an easy question to answer precisely and concretely. Many circumstances must be taken into account; for example, driving skill, visibility, the condition of the car and the roads, etc. As a general norm we may say that "driving with reasonable care" means driving the way prudent experts tell us how to drive, through the various media of information: through traffic laws and traffic signs, in driving manuals, by public warnings and the like. Thus, a driving manual may warn us to reduce speed if the roads are covered with ice. The man who insists that he has a right to drive sixty miles an hour, ice or no ice, and does so, is clearly not driving with reasonable care. If he has an accident in such conditions, will not everyone agree that he is responsible for that accident?

Bishop Conway, of Ireland, offers the following helpful standards: "We might say driving with reasonable care means driving with that care which the average prudent driver would use in the same circumstances; or that it means the avoidance of anything which the average reasonable man would regard as taking an undue risk, assuming that he knew all the circumstances and was competent to assess them. . . . More concretely, perhaps, we might say that it means driving in such a manner that, if an accident were to occur, a jury of reasonable men, fully inform-

ed of the facts, would not find the driver guilty of even contributory negligence."

It must be insisted upon, moreover, that driving with reasonable care means more than driving with that care which would be sufficient if everyone else drove with reasonable care. In other words, the driver must leave a margin of safety for unforeseen circumstances. In this regard Pope Pius XII said: "Drivers must be careful of their own vigilance and their ability to avoid accidents; but they must further maintain a just margin of safety, if they wish to avoid imprudences and obviate unforeseeable difficulties." One rainy day in Minneapolis, a cab driver expressed this idea very clearly: "I drive slow in weather like this, Father. I'm a good driver myself; been driving for 35 years. I know what I'm gonna do, but I don't always know what the other guy's gonna do."

Some Particular Applications

I AM sure that many readers feel that these general norms are too vague. "Can't you tell us our obligations in more concrete terms?" This I shall now try to do. I want to stress the point, however, that it is very difficult to make an absolute statement about the morality of a fictional case. When I speak of "grave sin" in the following examples, I am speaking of *objectively* grave sin. Whether or not a particular individual commits a sin depends on other factors, such as knowledge and consent. Thus, we say that it is objectively a grave sin to

kill one's father. Just the other day a father and son were hunting. The boy shot at a moving object which he honestly thought was a deer. As a matter of fact, the boy killed his own father. Subjectively, before God, he did not commit a grave sin. A last reminder is this: in the following cases we are talking about *ordinary* circumstances. In *extraordinary* circumstances, for example if a man were rushing his wife to a hospital, many of the things we say would no longer apply.

1. *The Driver:* Before attempting to drive a car, a man must *know how* to drive and *be able*, here and now, to drive. He must know the mechanics of driving and have the physical and emotional ability to handle a car. While it is true that driving has been made easier in recent years, it is also true that it still requires a certain theoretical knowledge, practical experience, reasonably good reflexes, satisfactory vision and ability to concentrate. Therefore, if a completely *inexperienced* driver gets on a crowded highway, he is acting imprudently and will be responsible for any bad effects flowing from his imprudence. (Of course, everybody has to start somewhere; but a crowded highway is no place for practice.)

If Mr. Brown realizes that his *vision* is quite defective, especially on overcast days, but in spite of this knowledge continues to drive, his conduct can only be labeled negligent.

Tiredness is a very natural thing; nobody will blame a driver for get-

ting tired; but, apart from exceptional circumstances, it is imprudent to continue driving under the burden of heavy eyelids. Probably every driver has heard warnings about pulling over to the side of the road, drinking coffee etc., when he finds himself getting drowsy; but how many drivers actually heed this advice?

If a person suffers from an *illness* such as epilepsy and knows from experience that a seizure may come upon him suddenly at any time, it would certainly be imprudent for that person to engage in long journeys by car.

In this regard, a very strong word must be said about people who drive while under the influence of alcohol. It is reliably estimated that the "had-been-drinking" driver is involved in *more than half* of all our traffic deaths today. Too many people pay little attention to such a statement. They think of "drunken drivers" and naturally they never really get drunk. The point is, of course, that it is not a staggering and incoherent drunk who is involved in most traffic accidents of this type, but the respectable social drinker. His reactions may not be decidedly bad, but he will have trouble making the quick decision and may even show a kind of "what's the difference" attitude. It would be unwise to think that because such people have committed only a venial sin against the virtue of temperance, they could never commit more than a venial sin while driving a car in that condition. We do not hesitate to say that one who has notably dulled or diminished his reflexes by drink-

ing, would ordinarily commit a grave sin by driving a car in that condition. It is too bad that one must feel apologetic about saying, "No, thanks, I'm driving!" But it is still the most prudent and responsible thing to say.

2. The Car. Before driving a car on a public road, the driver must take reasonable care that the car is in serviceable condition. It should be clear that if Mr. Smith drives his car when he knows the brakes are *practically useless*, he would be seriously endangering the life and property of his neighbors and himself. The same would have to be said of the driver who takes to the highway with quite defective tires. Not all blowouts can be avoided; but to start out with defective tires is unnecessary imprudence.

3. Reckless Driving. Reckless driving is quite generally described in terms such as these: "Driving any vehicle on a highway carelessly and heedlessly in wilful or wanton disregard of the rights and safety of others or without due caution and circumspection and at a speed or in a manner so as to endanger any person or property." The driver who removes his eyes from the road for a prolonged period of time, whether to admire the scenery or to gaze into his girl friend's eyes, or to read a road map, very probably fits into this category. The shoe also fits drivers who pass in forbidden zones or drive at excessive speeds. There is only one moral judgment possible in this case: a person who drives recklessly is

guilty of a serious violation of the law of God.

4. *Speeding.* Although speeding is usually included in the idea of reckless driving, special attention should be given to it. When is speed exaggerated? It is obviously impossible to give a mathematical answer to this question. But this much is certain: when speeding is so excessive or done in such circumstances as to endanger the life and property of others, it is a violation of God's natural law. This is true, as we shall see below, even if no accident actually results. The positive moral principle here is that one must maintain a speed which will allow him at all times to be master of the car.

We do not say that it is always *seriously* wrong to go faster than the stated speed limit, for example, to travel 60 miles an hour in a 50 mile zone, as long as there is not danger to the life and property of others. But even here one is breaking a civil law in a slight degree; to do this without any reason is hardly commendable.

There are times when the observance of the written speed limit is obligatory if serious danger is to be avoided. I am thinking now of school zones and playground zones. The speed limit for such zones is usually about 15 miles per hour. The purpose of this law is that the driver may be in a position to stop his car at any given moment. There is always a danger that an unheeding child may dart into the street. If the

driver is driving at such a speed that he cannot *almost immediately* stop his car, he is running a serious and proximate risk of running over a child. It seems then that Christian prudence obliges drivers to adhere as closely as possible to such speed limits, even though they may *think* no children are around.

5. *Stop Signs.* Is it a sinful act to go through red lights or other stop signs without making the required stop? From all that we have said so far, it should be clear that such conduct would be gravely sinful if it endangered the life or property of others. There are many examples when this would definitely be true. The same principle would apply to "jumping the light." This has caused many accidents that could easily have been avoided.

Just the other day a person asked me if it would be seriously wrong to go through a stop sign on a deserted highway at three o'clock in the morning — "when you're sure there's no one around." The first question would be, "Are you sure?" How sure? If you are sure, there would not be any *serious violation* of the fifth or seventh commandments. But there are very probably venial sins involved. After all, what meaning would traffic laws possess if every one were free to judge on his own and according to his personal convenience whether or not he will keep this or that law? Traffic laws are made for the benefit of all, not for the convenience of the individual. The best advice we can give a real Christian

is: don't draw lines, don't pick and choose traffic laws. The person who obeys the civil laws as well as possible, will probably have little difficulty obeying the law of God.

"But There Wasn't Any Accident . . .!"

ATENTION must be called to a very important principle, one that is widely disregarded. The principle is that a person who is guilty of serious negligence or imprudence in driving is objectively guilty of grave sin *whether any accident results or not*. We have already pointed out that every driver has a moral duty to drive with reasonable care. To neglect this moral duty is sinful. The moral qualification of our human actions does not depend principally on whether or not the effect actually takes place; it depends primarily on the disposition of our will. Trigger-happy Jake who fires a shot into a crowd does not escape grave moral guilt just because no one was hit. If we, by our culpable imprudence, place an act that of its nature endangers the life, bodily integrity or material possessions of ourselves or others, we are already guilty of sin—even though, by some "good luck" nothing actually happens. This principle runs all through the cases I outlined above.

Restitution

It stands to reason, however, that if an accident does occur because of our culpable negligence, imprudence or carelessness, and grave injury is done to the person or property of

another, the driver is bound in conscience *to make good the damage caused in so far as that is possible*. This obligation extends to the medical expenses incurred, loss of income to the injured party, repair of his property and other similar things. This *moral* obligation exists prior to and independent of any civil laws on the matter. The hit-and-run driver who tries to dodge his responsibility and his obligation of repairing damages is obviously guilty of flagrant injustice.

Even when an accident is completely guiltless on our part, we should be willing to undergo and accept the various and complicated procedures and effects required by law.

Christian Charity

UP TO this point I have dwelt on many negative aspects of morality. I have stressed especially violations of the virtue of justice and the serious moral faults involved in driving a car without reasonable care. But no one realizes better than I that this is not enough. Just as in all other situations of life, our moral conduct in driving a car must be ruled not only by rigorous justice, but by the queen of the virtues, Christian charity.

How many accidents have been caused because one driver refused a simple courtesy to another? Because one driver insisted on "his rights?" It is said that a man drives as he lives. But it is remarkable that one sees so many otherwise perfect ladies and gentlemen take on a grim determina-

tion and become violently aggressive once they get behind the wheel. It is not uncommon to see statues of our Lady prominently displayed in cars of Catholics; but the language heard when another driver takes the least advantage shows that the Catholic driver doesn't realize the statue is there. So a few minutes of time are gained by insisting on one's "rights." Is it worth the loss of patience, the bitter and sarcastic words, the lessening of Christlikeness in one's life? It is a question to think about.

It is also worth thinking about the startling doctrine of the Mystical Body of Christ. It is said that the beggar who comes to your door is "Christ asking for food;" the patient in pain on a hospital bed is "Christ in agony." Can it not be said that in the other drivers on the road we meet Christ on the highway? Keeping the traffic laws, showing kindness and courtesy . . . what better way can we think of to respect Christ in our daily lives?

Concluding Remarks

IN this article I have appealed to your conscience. But it was not my intention to awaken scruples about past actions. I have not tried to determine your personal guilt, or anyone else's. I realize fully that many conscientious people break serious traffic laws utterly *oblivious*

to the sinfulness of their action. It has simply never occurred to them that moral principles apply to driving a car. In such a state of mind they were not guilty of sin. But it is time that all of us wake up, as Pope Pius XII said, to our "moral responsibilities before society and God Himself."

Lastly, I encourage all readers to do two things: 1. To include the violation of traffic laws as well as other moral faults connected with driving (for example, impatience) in their examination of conscience and confession. People who will conscientiously confess a mild impatience with their children may regularly neglect to confess a much more serious impatience committed while driving. 2. To say a prayer from time to time for their own safety and for the safety of others on the road.

Some families have the excellent practice of saying a brief prayer before every sizable journey. I know people who use the "waiting time" at a red light to ask almighty God to bless and protect all on the highway. It is also a good practice to say a special prayer for all those involved in any accident that we might by chance come upon. Thus, without any neurotic fear, without any callous carelessness, we will be trying to sanctify *all* our actions, including driving our car.

EVEN ON A RAINY DAY?

In an old English church at Bradford-on-Avon there is a minute book containing this rebuke to a woman called Dame Head: "She did too much conform to the pomp and vanities of this world by bringing to divine worship a contrivance called an umbrella."



Thoughts for the Shut-in

Tiny Sufferers

Leonard F. Hyland, C.S.S.R.

A question from a correspondent can serve as a useful point of departure for this month's reflection.

"How can I explain to a six year old in simple language why she must have rheumatic fever and remain almost constantly in bed while her active sisters run and play?"

Cases of this kind involving a tiny invalid are not rare, and the question posed by this good mother is one which deserves an answer. A complete answer is, of course, impossible. There is much about the problem of suffering, and especially the suffering of little children, that remains mysterious. We must be content with trusting that, if God permits this, it must be with a reason.

Certainly one cannot find the answer in this case in the idea of punishment for personal sins. On seeing a blind man, Christ's disciples asked Him: "Rabbi, who has sinned, this man or his parents, that he should be born blind?" And Jesus answered: "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him." (John 9:13) What are these works of God? Healing in some cases. In other, the shining example of patience and charity, noble qualities which reflect our likeness to God Himself.

What has been said may be of some consolation for the mother herself. As to how she can console her child this would be our counsel:

You must not expect that your little invalid can entirely grasp these concepts on the value of suffering. Nevertheless, children, with their native simplicity and directness, often go to the heart of a problem much more readily than adults. Show your little girl a crucifix from time to time, and explain that just as Jesus suffered to save the world, so she can help people by being patient and kind in her suffering. Encourage her to offer up frequently the little invocation: *All for Thee, my Jesus.* I think you may be surprised at how quickly she will take to this idea. She will still feel lonely while her sisters run and play. There will be moments when she is out of sorts and rebellious. But God understands the clay out of which we are made, and He understands a little girl who would like so much to ride her tricycle, and can't. If He does not grant your and her prayer for a cure, it is because He has such an important job for her to do, even though she is only six. Help her to be patient. And some day, after the short years of life, He will make up to her a million times for what she missed out on here on earth.

Did Christ Laugh?

This question has been much discussed through the years. Here is one more study of the question—merely to present it through a possibly fresh approach—not to make a solemn and final pronouncement.

JOHN M. KREUZER, C.SS.R.

IT MAY well be a mistake to take Christ too seriously. Just as it is a mistake to take ART too seriously—or education, or dieting or even ping-pong. For although Christ was serious, He could not have been excessively so, or else the playful mites of humanity, known as children, would not have swarmed all over Him.

Anyone who butterflies haphazardly among the leaves of Scriptural commentaries (and most of us are such flighty creatures) will rapidly find himself wearied and worn by a ponderous and even pompous seriousness. If Christ had not even a touch of humor about Him, He could hardly have been human—and certainly not divine. For the God Who made the little bundles of fun and fur that we call puppies could not have been doggedly and drearily seri-

ous about all He did. He Who dreamed up and created the odd and awkward clown, known as the kangaroo, could hardly have gone through life without cracking a joke. If Christ was a pleasant person, He must at least have occasionally indulged in a pleasantry.

Might it not be suggested that Christ possibly smiled when He put mud on a blind man's eyes so that the man might see? There's nothing like mud to clear things up. The man who couldn't speak must surely have been left momentarily speechless when Christ spat into his mouth to loosen his tongue. It was the laughter of ridicule that Christ provoked when He asserted that a little, dead girl was only sleeping; but we know who had the last laugh when she awoke.

The cemetery garden must surely have been blessed with silver laughter when Mary Magdalen mistook God for a gardener. St. Peter's mouth must have gaped like a fish's the day he fished the "coin of tribute" out of a fish's mouth.

Who could walk on water without feeling a ripple of merriment? Or play the invisible man without experiencing some of the thrill of a game of hide and seek? Who could change water into wine without tasting at least a sip of good humor? Or tell a man with a withered hand to hold it out and then not shake it with a smile?

What a failure it is not to see the humor in the Man who was called a dirty Samaritan, after He had told a story that now makes it almost impossible to speak of a Samaritan without calling him good. The Pharisees would have it believed that Christ was as vile as the publicans with whom He took lunch; so He chose a publican as the hero of His parable on prayer.

To see a man trying to swallow a camel is even less comic than to see him trying to pull a beam of timber out of his eye.

None but a man with a sense of humor would ride an ass in a parade, and still insist that if the people did not sing out His royalty then the very stones would rumble and thunder out His name. And was it not a touch of subtle whimsy to play dumb when they clothed Him in the costume of a fool?

Was there no humor in the action of Christ when, to defend a defenseless adulteress, He said: "Let him who is without sin cast the first stone," and then (and He was the only one to qualify) reached down and with the little stones called sand began to lambaste those about Him so tellingly that they slunk off like beaten dogs?

EVEN on the cross, what a mighty laughter must not have rocked His spirit! His enemies, not satisfied with merely killing Him, wanted to butcher Him in such a way that His very memory would rot. So they had Him crucified. A despicable death. A slave's death. Yet all the while He knew how down through the centuries the cross would become so noble, so splendid and sacred that men would kneel to it and women would wear it as a golden jewel mounted over the tender Calvary of their hearts.

Now might it not be advisable for those who do the serious job of writing commentaries on the Gospels not to take their subject too seriously? Each morning before they sit down to work let them spend five minutes perusing a joke book. They might just miss a correct interpretation or two, should they take Christ *too* seriously.

One case may be to the point: the time Christ went to a party. A wedding party. If at any time we might expect Him to be speaking in high good humor it would be at a party.

When His mother, full of calm and kind concern, pointed out to Him that the wine had vanished, Christ said lightly: "Woman, what is that to Me and to you. My hour is not yet come." Many a commentary (and long) has been written in an effort to soften up the word *woman* as though *woman* were not one of the sweetest and softest words kissed out from human lips. I know a man who calls his wife "Stinky." Yet to hear him say it would make any woman want to throw all her deodorants out the window. Possibly when Christ said, "Woman," the angels secretly wished they could exchange their wings for hair brushes and a mania for hats.

If He were in a gay and gallant mood when He said, "What is that to Me and to you?" — could Christ not have been making a little pleasantry that might be translated thus: "Woman of all women, why fret and fuss? You and I have surely had enough to drink. And what need is there for wine when you are here? Surely we two can get along without any more. It's not very good wine anyway."

"My hour is not yet come." Would it be blasphemous to hint that perhaps a happy God might mean something like this: "Do let us enjoy ourselves a bit longer. Let's not rush things. I'll have to leave you and go to work soon enough. And as soon as I work a miracle we'll have more callers than the man who invented a better mouse trap. Besides, the wine merchants won't like it."

This flippant commentary is exaggerated, of course. It is a feeble attempt to push the pendulum too far the other way in the even more feeble hope of achieving some balance.

STILL it must be admitted that only a person with a high sense of humor could have begun a sermon with these amazing words: "Happy are the poor (who don't really care if they are rich or not). Happy are the meek (who can take it on the cheek or chin, even if it's doubled). Happy are those who mourn (they make rainbows). Happy are those who hunger and thirst (not so much for hamburgers as for holiness). Happy are the merciful (and forgive the maniac who put arsenic in the tea!). Happy are the clean of heart (who believe there are things more thrilling than petting in the park). Happy are the peacemakers (who can walk between two fast guns). Happy are those who are persecuted and reviled and slandered. Let them rejoice and be glad (for nothing brings out a rich sense of humor like being thrown to the lions, as long as it's true that the mouth of a lion can be the gate of heaven).

Happy and full of good humor, too, must have been the man who could walk through a locked door and say to a doubting Thomas: "Come, put your finger into the scars of my hands." Obviously it must have tickled Him to have Thomas do just that. And who will say that Christ could be tickled and still not laugh merrily?

EMERGENCY BAPTISM

This is my problem!

PROBLEM: Twenty years ago my brother married a non-Catholic. In spite of her promises, my brother's wife would not let their two children be baptized or brought up as Catholics, and my brother, though he was worried, weakly let things drift along. One day when I was at their house, the oldest baby seemed to be dying; so I secretly baptized it. The child recovered and is at present 18 years old. I never told anyone about this, and now I am worried.

What should I do?

H. J. O'Connell, C.SS.R.

ANSWER: You acted correctly in baptizing the child. Ordinarily baptism is reserved to the clergy and to cases where there is some hope of Catholic upbringing. However, when an infant is in danger of death, anyone can and should baptize. In such a case, natural water should be poured upon the head of the child and at the same time the one who is pouring the water should say the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." The words should be pronounced audibly so that at least the one baptizing can hear them, even though the bystanders cannot hear. If there is a doubt as to whether the child has already been baptized, or is still alive, the one who is baptizing should at least mentally make the condition: "If this be valid."

Emergency baptism should be administered even in the case of a miscarriage, unless there are such clear signs of corruption that the fetus is evidently dead.

If there is a discernible human outline, baptism should be administered as in the case of any other child by pouring water on the head and pronouncing the words of baptism. If there is no discernible human outline, as will be the case in the early stages of pregnancy, the membranes should be ruptured and the fluid allowed to drain out. Then the entire sac should be immersed in a basin of tepid water, and the fetus moved in the water while saying the words of baptism.

Every baptism must be recorded in the books of the parish in which it took place. This is very important for several reasons. First of all, baptism may be received only once. Hence, if the emergency baptism was correctly administered, the priest will not repeat the sacrament, but merely supply the ceremonies. Secondly, in later life the marriage status of the person may depend entirely on the proof of Catholic baptism.

The simple fact of recording the baptism can quite possibly save this girl from much unhappiness, and some priest from endless hours of searching for a baptismal record.

The way to record the baptism is to go to the priest of the parish in which the baptism occurred, or to the hospital chaplain if it took place in a Catholic hospital, and tell him what you did. He will make sure that the baptism was correctly administered, and will then see that it is recorded in the parish book.

In your case, the baptism should have been recorded at the time that it took place; but since it was not, this defect should be corrected at once. I would advise you to go at once to the parish priest of the place where the baptism was performed, or, if this is not possible, to your own parish priest or to the chancery office of the diocese in which you live. Explain to them exactly what happened, and they will see that the baptism is properly recorded.

The further question arises: should the parents and the girl be informed of the fact that she received Catholic baptism? Under ordinary circumstances, the answer is: Yes. Baptism is an important fact of which the parents and, later on, the child should be made aware. Most parents, even non-Catholic parents if the matter is rightly explained to them, will be glad and grateful that their child has received this opportunity. For the child itself, when it grows up, the knowledge of its Catholic baptism may be a stimulus to investigate the faith, and a starting point on the way to conversion.

For a serious reason, for example, if the parents would be much displeased, and might cause grave disturbance, this notification might be omitted. In your case, there seems to be no good reason why the father of the child could not be told of the baptism; through him the information could be passed on to the girl. Whether the wife should be told or not, would depend upon a prudent judgment as to her reaction.

CUSTOMER TURNOVER

In a small California town a young Negro, studying to be a teacher, took a part-time job at a filling station to help support himself and his wife until he got his degree. But some customers objected; they wanted to buy gasoline only from white men. The owner was about to discharge the boy when a housewife asked him:

"How many customers will you lose if you stand by this fellow?"

"About eighteen. Maybe twenty."

"If I get you twenty new customers will you keep him on?"

"You bet I will."

Not only did this aroused woman bring twenty new customers, but five more for good measure. The young man kept his job. Several magazines praised this housewife for what she did and have carried her good example to millions.

The Franciscan

A SHRINE

The National Shrine of the Immaculate Conception in Washington, D. C., was built not because of some great miracle or famous apparition — such as Lourdes or Fatima; but Catholics can look upon the shrine as proof that they do not need an astounding wonder to set their faith on fire or to inflame their love of God's mother.

WITHOUT MIRACLES

J. PEIFER, C.SS.R.

ON NOVEMBER 20, 1959, at 10:30 a.m., in the city of Washington, D. C., a new building was formally opened — a building that has been waiting long years for its completion.

Today, amid the pomp and ceremony of a town as protocol-minded as is our nation's capital, a new monument has arisen, dedicated to one who is as American as any of the great men and women in whose honor our government has raised an edifice or an obelisk. Yes, American — though she was born in Judea and left her native land only to take flight into Egypt — because she is for everybody, every time, every land and for every nation.

Today this great white monument, capped with a blue-and-gold dome

takes its place amid the mighty government buildings and national monuments of America as more than a monument, more than a governmental institution; for it is a place of worship, a true shrine, built and dedicated through the inspiration and leadership of the bishops of America and actually raised to the skies through the generous love of millions of faithful Catholics. For this is the National Shrine of the Immaculate Conception, dedicated to and honoring in a glorious way Mary, the Mother of God.

This bright, sunny, autumn day marked the dream fulfilled of millions of devotees of Mary, the culmination point of years of planning, pleading and praying. You could see it on the faces of the more than two hundred bishops and archbishops as

they filed into the huge basilica at 10 o'clock to begin the dedication ceremony. You could see it on the proud faces of the Knights of Columbus who by the thousands lined the walks and long approaching steps to the main entrance to form the honor guard, stiff and erect with swords drawn, yet with one eye turned to the Knights' Tower they had helped to build. You could feel it in the buzz of excitement of the young priest-students who directed the crowds and ushered in the dignitaries of the Church and Government. None of these young men were as yet born when the cornerstone of this great shrine was laid on September 23, 1920. You could sense this feeling of fulfillment in the huge crypt, long-standing and staid and much older than the superstructure itself. There, in the crypt, in those last fifteen or twenty minutes before the procession started, amid the orderly confusion of bishops, abbots, monsignori, priests and brothers vesting, the procession director calling out the order of marching, according to rank and dignity, it sounded like the roll call of the *Catholic's Who's Who* among the hierarchy. The old and grey-haired had a glitter in their eyes as if to say, "Thanks be to God I have lived to see this day!" The young, newly ordained were flushed with the excitement of witnessing the birth of a new era — an era of Mary in America — and dreaming the daring dreams of the young that this new shrine will somehow have a tremendous influence not only on the ordinary Catholic, but even upon those who work in the buildings along Gov-

ernment Row not so many city blocks away.

WASHINGTON was invaded today. The most dire fears of bigoted anti-Catholics were realized. By the thousands, Catholics descended upon the nation's capital and took over. Trains, busses, airplanes were practically commandeered by the invading army. Every available hotel, motel and Rooms-for-Tourists hovel was overrun. The black-suited livery of this army suddenly appeared on every street corner. Washington had indeed "fallen" into the hands of the Catholics. This will go down as a great day in the history of the Catholics of America. This was the "plot" long ago conceived by the hierarchy of the United States and now to be revealed to the entire world. For today the Catholics of America, represented by their bishops, priests and sisters, dedicated to the Mother of God, the great Catholic American Shrine of the Immaculate Conception.

For many years this shrine stood stagnant. For many years the dream of Bishop Shahan, who first proposed this national shrine, remained in the basement. The bishop dreamed his dream as early as 1912 as a fitting tribute to the Immaculate Conception under whose protection the United States had been placed by the bishops of our country in 1846.

The first impetus to building was given in 1920 with the laying of the cornerstone by Cardinal Gibbons, assisted by Cardinal O'Connell. How-

ever, by 1931 the full force of the depression was felt and the funds raised for this great monument to Mary ran out. All that was completed at the time was the foundation and the "basement" which had been finished into a lower church. Sadly, a temporary roof was ordered thrown over this portion and work was abandoned. Thus, for over twenty years the beautiful concept of a great national shrine to the Blessed Mother was embodied in what was little more than Our Lady's Basement.

So, this great shrine, conceived in the mind of Bishop Shahan, given birth by the backing of the bishops, was forced into its hidden life, much after the pattern of the life of Christ. November 20, 1959, you might say, marked the beginning of the public life of the shrine. This was Dedication Day! For 22 years this shrine lay sleeping, as some giant with stunted growth. From 1931 to 1953 very little was done.

But in 1953 a nation-wide appeal for funds was made by the bishops. The next year, the Marian year, on November 9th, the contracts were signed and work on the upper church began in the summer of 1955. Now, four years later, Francis Cardinal Spellman, assisted by Richard Cardinal Cushing, James Francis Cardinal McIntyre, Thomas Cardinal Tien of China, Joseph Cardinal Garibi Rivera of Mexico and Cardinal-elect Albert Gregory Meyer of Chicago, together with Archbishop Egidio Vagnozzi, the Apostolic Delegate to the United States, performed the dedicatory cer-

emony and celebrated the Pontifical High Mass that marked the beginning of religious worship in this great house of religion dedicated to the Blessed Mother.

Archbishop Joseph E. Ritter of St. Louis, in his sermon on Dedication Day compared the completion of the shrine and the joy everyone experienced on this occasion to the joy of the Israelites of Old Testament days who came to the "promised land of fulfillment after forty years of planning and preparation, hope and sacrifice." It was, in point of fact, a little over 39 years from the laying of the cornerstone to the dedication of the shrine.

Yet, as thrilled as were the assembled hierarchy and other dignitaries, as wonderful as it was to see the dreams of the 1920's materialize in 1959, the true feelings of this great dedication day can be summed up by a remark heard in the procession as it was leaving the shrine after the ceremonies. Someone had asked, apparently of no one in particular, "Well, what do you think of it?" To which a voice, whose owner may never be remembered in history, replied, "It is a good beginning."

This was no sour note to dampen the spirits, nor the remark of one embittered by the forty years of waiting to reach this goal, but a perfect appraisal of the situation. Though the National Shrine of the Immaculate Conception is now dedicated, it is still far from completed. The outer beauty is all there. The archi-

tectural lines as seen from anywhere near the Catholic University campus cannot help impressing tourist and pilgrim alike. But much of the inner beauty of this great shrine is still in the artists' workshops or only in their sketches. There still are many years ahead for the artisan's hammer, brush and trowel. And there still are many years ahead for sacrifice and donation by the devotees of Mary from all over the land. Yes, a great step has been taken in the history of the shrine because the shell of the church is now complete. But much is still undone. It is a church without an organ, without stained glass windows and without many of the appointments that are proposed for it.

WHAT we see of the shrine today is magnificent in the true sense of the word. After all, this is the seventh largest place of worship in the world, the largest Catholic church in the United States. One fact brings that into focus: when you look at the choir from the main altar, the choristers seem to be pygmies on a distant shelf. And even though the marble and mosaic work that one day will grace the walls and vaulted ceilings are not in place, this is a magnificent church with plain, old-fashioned and unpretentious brick on its interior walls.

Now, all that impresses you is the immensity of it — that and its possibilities. You can get an idea of its possibilities in certain corners of the shrine. For example, the simple beauty and charm of the main altar, made of Italian marble, is highlighted by

the largest one-subject mosaic in the world, which graces the ceiling and wall directly behind the main altar. This tremendous piece of workmanship, entitled *Christ in Majesty*, has in it more than three hundred different hues of red alone.

Built after the fashion of the ancient cathedrals of the middle ages, the construction of the shrine is all arches, pillars and columns. No structural steel whatsoever was used. This concept of architecture alone is beauty itself even prior to decoration and adornment.

But the true inner beauty of the shrine does not and will never rely on marble and mosaics alone. The inner spirit could be felt already on Dedication Day with the church still incomplete. For the true glory and fundamental power of this great shrine exists as a reality in the devotion, prayer and acts of homage paid to Mary within the unfinished walls.

IN looking around at the congregation from the sanctuary during the dedication ceremony, one could not help being impressed by the color of the cardinals, bishops and monsignori in their robes, as well as by the vast variety of religious habits both of the Latin rite and the many Oriental rites of the Church. Here was evidence of the universality of devotion to Mary, as well as of the universal interest in this particular shrine — interest among the highest dignitaries as well as among the most ordinary layfolk, among the Eastern peoples as well as among

the Occidentals, among Europeans and Asians and Africans as well as among our own Americans, among the representatives of governments as well as among the representatives of the Church.

For this was the dedication of a shrine that sprang into existence not because of some great miracle or famous apparition—such as Lourdes, Fatima or Guadalupe, but a shrine that sprang up simply from the much more fundamental miracle of simple faith and devotion to the mother of

God. The United States is one of the few countries in the world that does not have some authenticated place of apparition. There is no Lourdes here, no Fatima, no Lady of Knock, no Guadalupe. Perhaps our national shrine is a new declaration of independence, in the sense that we do not need an extraordinary wonder to inflame our faith and our love for the mother of God. Perhaps the erection of this great shrine in our nation's capital, without prior miracles or apparitions, is in itself the greatest miracle of all.

BLOOD DONORS

We are gratified and deeply moved to know that you are engaged in a kind of brotherly competition of self-denial and generosity in the very noble cause of donating blood, a mission nobler for being hidden from the world, which is easily satisfied with showy vanities. This is the reason why We are delighted and comforted to see you gathered here about Us. Therefore We extend to you Our congratulations and encouragement and We tell you that your sacrifice, when it is made in a joyful spirit, not only benefits the sick but above all is well received by our Heavenly Father, "who sees in secret" (Matt. 6:4), and it will be rewarded by Him "in good measure, pressed down, shaken together, running over." (Luke 6:38)

We do not hesitate to call your service as blood donors an apostolate. Actually, it concerns the corporal and spiritual well-being of your suffering neighbor, for whom it is often the irreplaceable anchor of salvation and the stimulation to new confidence in Divine Providence. So many lives saved, so many pains alleviated, so many hopes revived in the silence of hospitals for anxiously waiting families! Yours is truly, then, an apostolate. But to achieve its perfection it must be rooted and founded in charity, which is love of God and of brother. Just as the silent bloodstream gives life, coloring, and energy to the whole body, charity, too, the hidden but pulsating, life-giving lymph, makes every good work meritorious and efficacious. Without charity acts of heroism would be like sounding brass or tinkling cymbals; with charity even a single drop of blood acquires supernatural value before God. . . .

*John XXIII — To the Italian Association of Volunteer
Blood Donors — The Pope Speaks*

READERS



ASK

Forgive and Forget?

Louis G. Miller, C.S.S.R.

QUESTION: *What do you think should be the Catholic attitude toward a show business celebrity who is involved in a public scandal? Ingrid Bergman and Charles Van Doren are two cases that stand out.*

ANSWER: We believe that there has been much confusion in the attitude of the public toward these people and others like them, and that certain necessary distinctions need to be made.

Surely it is true that one should exercise charity toward all, even those who have in some way openly and publicly flouted the common code of morality. Christ exercised such charity. His enemies in fact accused Him of associating with sinners, as though this were something reprehensible on His part. It is to be feared that there are some today who manifest the same kind of pride as the Pharisees displayed. Their scorn for sinners is not motivated by true love of God. It springs from unwarranted self-esteem and self-righteousness. They forget that they themselves are frail human beings, and therefore not immune from even worse sins, and their hearts are hardened to any sympathy for wrongdoers. Such an attitude must certainly be called unchristian.

But there is another point to be made. When Christ forgave sinners, He required of them some indication that they would sincerely try to reform their lives. Thus He forgave Mary Magdalen because she wept bitterly for her sins. To the woman taken in adultery He said: "Go and sin no more." He promised paradise to the good thief on the cross only after the latter had acknowledged his wrongdoing with sincere repentance. To the thief on His left side Christ significantly said nothing, presumably because this robber remained totally unrepentant.

In all the publicity about Miss Bergman's strange career, there is no indication that she acknowledges any wrongdoing. In fact, she openly proclaims her view that what she did was in no way evil. We submit that this attitude must necessarily color the public feeling toward her. One certainly should pray for her. But she has no right to expect that Christians accept her twisted moral viewpoint on life and its responsibilities. Until she shows some awareness that her viewpoint is twisted, she must expect a certain lack of enthusiasm on the part of many who formerly hailed her as an accomplished actress. She is still an accomplished actress, but she is also by her example doing incalculable harm to marriage as the very cornerstone of society. Soft-

hearted and soft-headed columnists who overlook this make themselves blind leaders of the blind.

As for Mr. Van Doren, there is evidence that he now repents of his part in TV's hoax of the nation. What precise guilt was his in that hoax is not too easy to determine. It is clear, however, that the young man perjured himself in his differing testimony on the

affair, and perjury is not a light offense even in the civil courts. Whatever be the outcome of the legal case against him, it would certainly be unchristian for any individual to harbor a kind of anonymous grudge against him. He did wrong, he is sorry for having done so; let him in peace join the rest of us who implore God for the forgiveness of our various sins.

MODEL FAMILY

It is altogether fitting that the Pope, Who is by divine disposition the Father of all, take a lively part in this prayer which is concerned with the holiest and purest affections of human and Christian life. He who is now speaking to you is the product, just as you are — indeed, as everyone is — of a household: it is with heartfelt emotion that he considers how his mind was influenced during childhood by the examples of religious piety and domestic virtues which were found in that household where he was born. Truly, every family which is founded on industry, on mutual respect, and on the fear of God, is the strength and sturdiness of villages, cities, and nations; it is the nucleus and foundation of every virtue, a defense against all danger of corruption, and a wellspring of wholesome and ever fresh energies for the well-being of individuals and of civil society.

And so We salute reverently the hidden splendor of the family of Jesus, its treasures of purity, humility, and sacrifice, the trials and sufferings which it accepted and endured. And in the light of Nazareth Our mind searches out with special anxiety those numerous families which, because of their fidelity to the law of God, not infrequently meet with sufferings and privations the like of which are unknown or little reckoned by others. We think likewise of those families which, through lack of means, of employment, or of health, live in constant and anxious distress. For all these suffering children, and also for the more secure and serene families (whom We urge to help those others with Christian solicitude) Our fervent prayers ascend to Jesus, Mary, and Joseph, that the fullness of both heavenly grace and earthly consolation may be poured out over them all.

Pope John XXIII — The Pope Speaks

It is a good thing that hens do not know how much masons get for laying bricks.

N. Y. Tribune

JAMES HOFFMANN, C.SS.R.

Meet the YOUNG CHRISTIAN WORKERS!

To help young working people solve their problems!

What are these problems?

How are they solved?

WHEN you have met someone you like very much, you naturally want your other friends to meet this new and special friend of yours. That is the way I feel about the Young Christian Workers and their movement.

I met the Young Christian Workers in a very unexpected way. After finishing a large part of my seminary training for the priesthood, I became very ill and had to return home. I was home for two and a half years, and it was during the last of those years that I met the Young Christian Workers and joined the movement.

The great goals and tremendous spirit of this movement have meant so much to me that I can't resist telling you about it.

WHO CAN BELONG?

THE Young Christian Worker Movement is made up of young, single men and women who have finished school and have taken their place in the world of work; in general their ages are between 18 and 30, but this is not an exclusive age bracket.

As workers who are either beginning their work-life, or at least are

still rather young at it, the men and women in the Young Christian Workers study to get an understanding of their life, especially as workers, and so to get a right start on adult life. They are like the young men and women I had dreamed about in the seminary, young people who lived a life that would strike those around them as unmistakably Christian.

But they weren't satisfied with doing only this. They wanted to go beyond their own lives and try to improve the environment or spirit of life around them. In many ways the spirit of too many working people seemed pagan, especially in four main things: their idea of the purpose of life, their work-life, their free time, and their love-life. If all these attitudes are to be Christian, not only must a few individuals live as Christians regarding these important things, but enough individuals must do so to make this Christian life the very spirit of the times. Thus the Young Christian Worker Movement has two goals: individuals and the environment or spirit of our times.

That is a general picture. Now for a closer look at the YCW — both the people and the ideas of the movement. The best way to do this is to tell you about a YCW training course. That was the way I learned most about the people and the movement.

The training course I attended lasted one full month. The purpose was to make it possible for members

to study the YCW more closely and to help themselves and others.

There were 26 of us at this particular course, 13 men and 13 women. I marveled when I realized that eight different states were represented, stretching across the entire country from New Hampshire to California. The course itself was in Chicago; we lived there for the month, the fellows living right at the YCW Headquarters, and the girls living at a YCW house specifically maintained for out-of-town girls. Marillac House, a foundation conducted by the Sisters of Charity, was the gathering place for our daily sessions and classes.

MEETING THE GROUP

GETTING to know the Young Christian Workers I met at this training course was to a great extent the best part of the education I received. Barbara, one of the California girls, had not been able to get her month's leave of absence from work. She lost her job by coming to the training course, and, although she said that this wasn't as hard to face as it sounded because she had been eager to get a better job anyway, there was no denying that it must have been more difficult for her to come than it had been for the rest of us.

Marguerite, a farm girl from Minnesota, was new in the YCW, but she wanted so much to learn in order to help spread the movement among the young workers in farm and rural areas.

Ed Kammerer from South Dakota and Roy Stiles from Montana had the same idea. These were level-headed men who knew rural life, its bright and dark sides. They wanted to spread the brightness more and more.

Joan Nett was a nurse from Peebles, Wisconsin. She wanted to help the YCW get started in the small towns; she also saw the great opportunity to get nurses interested.

Ted Zelewsky and Joe Martinez were Chicago bricklayers. Joe's heart was set on getting Spanish-speaking Chicagoans into the YCW. Ted was very concerned about the young working people in his parish and wanted especially to provide for them an opportunity for recreation that would get them together in the vigorous activities of youth.

Don Servatius, a Chicago telephone man, had come to represent his parish group, which had shared the expenses of the course in order to advance themselves with leadership know-how.

Each individual was wonderful. There were so many different backgrounds, but all were aiming at the same goal: better training and know-how in order to make Christ live in their lives and in their environment.

THE YCW GOAL

To the wonderful people who made up the group in the training course were added the beautiful ideas and aims that made up our YCW goals. The basic idea was this: the Young Christian Workers exist to

help young workers solve their problems. And so, the big question was: What is a problem?

By a problem is meant anything that hurts a young worker *as a person*; in other words, anything that is opposed to the deep-down worth and value that is in each one of us. This is often called the *dignity of the person*. This dignity, this deep-down worth springs from the fact that each individual person has been created by God; that each individual person has been won back from sin by Christ; that each individual person is made for heaven, to live happily there with God forever.

Such is the glorious dignity of each human being, of each young worker. Whatever is opposed to this dignity in any way sets up a problem, or to use a better word, *an obstacle*, for *obstacle* gives the idea that *something is in the way*.

And that is exactly the case; for nobody will deny that there *are* obstacles that get in our way and keep us from loving God and getting to heaven. And in the case of young workers, as with anyone else, the obstacles can come either from the young worker himself, or from other people, or even from the very spirit and attitude of their surroundings.

For example, if the attitude toward work in a certain place is the old "dog eat dog" idea, the new high school graduate starting work there will likely stumble on this obstacle and end up acting the same way,

namely, looking out for nobody but himself. But this is no way to act for a worker who was made to love God and to get to heaven precisely as a worker.

Working conditions can be a big obstacle. In certain cases the wages are far too low (the case of the migrant workers is a clear example); or in some places certain people are not employed at all, or are given the harder jobs that pay less; or in other places the work is dangerous and there are not enough precautions and compensations. When a person suffers such injustices and consequently has to spend far too much of his time just working out his living, it is hard for him to think of anything beyond his struggle to stay alive.

Or take an obstacle that the worker himself might cause. An example would be the young worker who wastes his extra money, giving no thought to saving it, but who, at the same time, is looking for a marriage partner. Such a one is fooling himself and he is on his way to a married life for which he is not prepared. It is difficult to play fair with God as a young husband or wife with nothing on which to start building a home and a family.

These are only a few examples. It isn't hard to find other similar obstacles. Some questions will point to them rather closely. For example: just what is work all about? Why do I work — just for money? Is work valuable only for this life? Isn't my

individual job a necessary part of the bigger, over-all operation?

What about the people I work with — is someone lonely or new on the job and in need of friendship — my friendship? Do I lend a few dollars to a friend till payday? Do some friends have trouble getting dates, and could I help out somehow?

Dating! That brings up a whole new field. What is a date for anyhow? Is it only for me and all the kicks I can get out of it? Do I date too often or maybe too late? Suppose I'm engaged — do I need to get a few straight ideas about what this special time is all about? Engaged or not, if I intend to get married, am I preparing for marriage — regarding money, regarding knowledge as to what a husband or wife must be? Am I getting some ideas on how to be a genuine father or mother? Am I thinking all these things out, trying to be ready for the obstacles, or brushing them aside where they already stand in my way?

THE PATTERN

THIS was the way our training course showed us some specific problems that might have been present in our life or in the lives of others around us. But that was not all. There is one problem that is the biggest of all because it includes all the other problems. It is this: most of us do not have a clear-cut idea or pattern of what our life should be. And so, without this pattern to measure things by, we *do not recognize* how much is really wrong in our daily

living; we do not see our own mistakes nor the mistaken ideas that weave in and out of the attitude and spirit of our times. The result is that we become satisfied with things as they are and we run in a groove that isn't leading back to God, or at least one that isn't bringing us to Him as well as it should.

But where do we find this clear-cut pattern? The first answer is found in the idea of the dignity of man that we mentioned before. God made man and gave him his great dignity — just a little below the angels. Then God made laws for man — the commandments — designed by Him to guarantee man's rights and to point out man's duties, so that everyone would fulfill his part in the plan and receive benefits in return. And the whole system was set up to lead to the final goal which is heaven and happiness with God forever. Here is the pattern for our lives.

By gradually fitting all these truths together we had the tremendous plan, the challenging goal that the YCW aims for. To reach it there is a lot of work to be done.

Very clearly we saw that the most important work must be done by ourselves as individuals. For this reason our training course called for one morning each week during which we stopped all other work and used our time for prayer, thought, and spiritual conferences. These conferences were given by Monsignor Hilenbrand, the chief YCW chaplain in the United States.

The Monsignor's aim in these talks was simple: to show us how to live as workers who are God's own children, destined to live happily with Him forever; at the same time he wanted us to help other workers live the same way.

The Monsignor said that we had two great means to achieve this. First there was what he called the "staples" of a good life; these were the same for everybody — priests, nuns, brothers and lay people. These staples were Mass and Holy Communion, prayer, frequent confession, special retreat days for nothing but thought and talking things over with God, efforts to act against some of our likes and dislikes. All of this would be mainly for ourselves; this would be the part that helped us remove the obstacles in our individual lives.

But besides these staples there was a second means; it was the *special approach of action* to help other individual workers and working society itself to remove the obstacles in the way of pleasing God. The key was this: how well did we see the obstacles in life around us, think about correcting them, and act to correct them? This idea of direct action was our special angle as lay people. And it was important to remember that this direct action is valuable not only for helping others, but also for ourselves; by trying to help those around us, we would be pleasing God very much and would be earning great rewards for heaven. For the fact is that God wants life around us always to improve, and He wants people

like us — people living that life — to work at improving it.

The staples and our special angle — these were the two means. The goal was high; we were to climb a little at a time.

GROUP ACTION

ONE final thing I want to tell you about the training course is the parties we had on the week ends. These were just little get-togethers among ourselves, but they were the greatest parties I can imagine. We did little skits for each other's hilarious enjoyment. This idea, together with the natural bond that resulted from being part of our great movement, gave these parties a spirit I shall never forget. This spirit was really the spirit of the whole training course; it was the spirit of the whole YCW movement, and of the Church itself — it was the spirit of *togetherness with Christ*.

Together we offered and sang Mass and received Holy Communion each morning. Together we studied and listened to speakers. Together we talked over the problems and the possible solutions. Together we ate. Together we sang and joked at our parties. In all of this, each individual did his part, gave his personal efforts. We were individuals working together and with Christ the whole time.

This was the spirit that we wanted to take into our daily living after the training course. We wanted our fellow men, fellow workers to learn

that they are important individuals, who can be united with others and with Christ in the great work of destroying the obstacles that hold us back from loving God. Then from this life we would go to that most perfect togetherness, that unimaginable happiness waiting for all God's children — being at home with God forever in heaven.

This article has been only an introduction to the Young Christian Worker Movement; there is so much more to the YCW than I could write here. You can easily get more information by writing to the Young Christian Workers, 1700 W. Jackson Boulevard, Chicago 12, Illinois. From this central location you can get not only written material explaining the movement, but also direct, personal help to begin such a group in the parish or diocese; for in all sections of the country there are several young people working full time for the YCW, setting up new groups and helping the established groups to grow.

I would like to add that there is a similar movement called the Young Christian Students for those in high school and college. This student movement has its central location at the address given above for the YCW.

There is a third movement for married people, similar in aims and methods to the previous two. This is called the Christian Family Movement. The address is 100 West Monroe Street, Chicago 3, Illinois.

Problems of Professional People



The Catholic Doctor and the non-Catholic Patient

PROBLEM: I am a Catholic doctor and I wish to be loyal to the principles of my Catholic faith. Hence, I would like to have some explicit directions concerning the duties of the Catholic doctor in caring for non-Catholic patients. I am particularly interested in surgical problems connected with sterilizing operations and therapeutic abortions.

SOLUTION: Substantially, the duties of a Catholic doctor toward a non-Catholic patient are the same as those he is supposed to fulfil toward a Catholic. His professional services should be rendered in that spirit of Christian charity that sees in every human being, whatever his religious belief, the image of God Himself. Even one who is hostile to the Catholic Church and to Catholics should receive from the Catholic doctor the best of his skill and attention. For, despite this attitude of antagonism, this person should be, in the eyes of the Catholic doctor, one of whom our Lord said: "As long as you did it for one of these, the least of my brethren, you did it for Me." (Matthew 25:40)

Of course, a problem will arise when the sick person or his relatives ask the Catholic doctor to give the patient some form of treatment which is contrary to the law of God, according to the teaching of the Catholic Church, although the patient himself or those who

make the request in his name believe it to be perfectly lawful. This would take place especially in those cases which the doctor, who wrote to us, designates — sterilizing operations and therapeutic abortions. For example, a non-Catholic woman who has had several children and wishes to have no more might request the sterilizing operation known as a tubal ligation, so that she will have no more children. Or a non-Catholic woman who is pregnant and is suffering from pernicious vomiting might request a so-called "therapeutic" abortion. Or, a woman might seek the doctor's advice and assistance toward helping her in the practice of contraception — which *she* judges to be fully permissible as far as God's law is concerned.

What should the Catholic doctor do on such occasions? The answer is that he may not violate the law of God under any considerations. The fact that the patient in all sincerity regards the procedure as morally good does not justify the doctor in granting the request, since he knows it is morally bad. He must, therefore, courteously refuse to administer the treatment or to perform the operation that is requested. He should, at the same time, explain that such procedures are contrary to his conscience.

To press the case further: could the Catholic doctor refer the patient to some particular non-Catholic doctor

who has no qualms of conscience in giving the medical or surgical treatment which the Catholic doctor judges a violation of God's law? The answer must be, "No!" For it is substantially the same thing to recommend that a deed be done by another as to do it oneself. At most, the Catholic doctor, if requested, could give the names of some non-Catholic doctors in the vicinity; but there must be no approval of the suggested treatment. Above all, any collusion between the Catholic doctor and a non-Catholic friend of the same profession would be utterly immoral; for example, if the Catholic would call up his non-Catholic friend and tell him that he is sending him a patient for an operation which he himself cannot in conscience perform.

Finally, the Catholic doctor attending a non-Catholic should realize that if the patient is in imminent danger of death he should be made aware of this fact. For, whatever, his religious convictions may be, the dying person should be given an opportunity to prepare his soul for its journey to eternity. It would be a heinous sin to deceive a person who is soon to die into believing that he is on his way to recovery. The doctor may sometimes impart this information indirectly; that is, by stating the facts to the relatives of the patient, if he knows that they will inform the sick person of his true condition.

Very Rev. Francis J. Connell,
C.S.S.R., S.T.D., L.L.D., L.H.D.
The Catholic University of
America

FAMILY BACKGROUND

"You have often heard that the new pope was the son of a modest Bergamo family. We affirm this with great emotion and with a feeling of profound gratitude. We owe a great part of Our priestly and apostolic vocation to Our family—not really so poor as it has pleased some to describe it, but rich above all in heavenly gifts. We owe this to the example of Our good parents, father and mother, which is always imprinted on Our heart, and to the atmosphere of kindness, simplicity and honesty which We breathed from early childhood."

Pope John XXIII

ALL HER CHILDREN

The convert mother prayed before the Blessed Sacrament that her children might be priests and religious. Day after day, from five to six in the evening she was on her knees. The children watched for twenty years.

The result? Of her thirteen children, her five daughters entered the convent, and six of her eight sons became priests. Of these, three became bishops. One was Auxiliary Bishop of Salford, England; another Archbishop of Sydney, Australia; the third and eldest, the great Tertiary Cardinal, Archbishop of Westminster, England, builder of Westminster Cathedral, and founder of two religious congregations — Herbert Vaughan. The congregations he founded were the Mill Hill Fathers and Sisters.

The eleven vocations cost, roughly, 7,305 hours of prayer!

The Forum

SIDEGLANCES



The Compensations of Good Reading

THE month of February, officially designated by the authorities of the Catholic Church in America as Catholic Press month, should not be allowed to pass by any Catholic without some thought about the advantages and compensations of good reading. Whoever is reading these lines already has some conviction of what the benefits of such reading are. Perhaps the convictions can be deepened and strengthened by the thoughts presented here. Perhaps, too, these thoughts can in some way be transmitted to others who will never see these lines but who might be influenced by a friend's persuasiveness to start doing some regular good reading.

What do we mean by good reading? We mean "good" in two senses of the word. First, in the sense that the reading is appealing, interest-holding, captivating in some sense of the word. Not everything published under Catholic auspices fulfills this definition of "goodness" for everybody. One can say that the *Summa Theologica* of St. Thomas is the best reading in the world, but one cannot expect all one's hearers 1) to rush for copies and 2) to be captivated by reading them. Nor can one say that all Catholic magazines and

By the Bystander

newspapers have nothing but material that would captivate any reader. To be "good," reading matter from any source must hold the interest of its readers; it cannot be forced upon them.

The second sense of the word "good" in this context is that 1) it has no bad, that is, immoral or demoralizing, effect; 2) it does have at least some general uplifting, ennobling, inspirational or helpful effect. There is some relativity here. A book about the vices of the ancient Romans could lead one straight into the paths of immorality. Another book about the same topic could warn one against the patterns of similar corruption in today's world. When we say reading is good only if it uplifts, etc., in some way, we do not mean this in a purely pragmatic sense, that is, that it needs to be bluntly persuasive and exhortatory. The good can be a better understanding of human nature; greater tolerance toward the weak and fallen; a healthy escapism from taking too seriously one's own selfish worries and fears.

All approved Catholic reading matter certainly shares the note that it is not morally bad for the readers at whom it is aimed.

Whether it is 1) appealing, interest-holding, captivating, and 2) uplifting and helpful in some sense of the word, must be found out by test and experiment. The point we wish to make here is that the rewards of such reading are so great as to make worthwhile a determined program of effort to find it.

What are, apart from the general uplift already talked about, the specific rewards of good Catholic reading? We list them under four heads.

1. Relaxation. There are various senses in which this word can be used. Total relaxation means trying to stop all physical, mental and emotional activity. Sleep is the only form in which such total relaxation can be perfectly attained.

Then there is the sense in which one relaxes from serious thought and activity by seeking to be amused. Being a spectator at athletic contests, going to a movie, watching television, listening to music, visiting with friends, all these can be forms of relaxation that amuse and have a place in human lives.

Good reading, however, holds a special place among the forms of relaxation. It can be done in the most relaxed physical posture, and, though it occupies the mind, it does so in a way that relieves tensions and worries. Most tensions and strains experienced by human beings are caused by

wrong attitudes toward a job, toward others, toward God, toward sin. Good reading can correct these wrong attitudes and reduce tension, because in one way or another it will reveal truths that have been forgotten or never known, and will lessen the overconcentration on self that is so dangerous to peace of mind. In this general statement all the following benefits of good reading are contained.

2. Knowledge. The human mind is made to embrace truth and to find an exquisite joy in that embrace. This means all truth, whether about spiritual or material things, whether about self or about others. Such truth can be found in textbooks, in novels, in magazines and newspapers. The hunger of the mind is curiosity for truth.

There is a special kind of truth for which the mind's hunger is strongest, and that is the truth about God, about the soul, about eternity, about happiness, about sin, about heaven and hell. All these words represent something that has an intensely personal meaning for the individual. The proper place to find answers to the questions they propose is in Catholic reading matter.

Of course they can be written about in a stuffy, academic, unattractive manner, or in a manner not geared to the receptiveness of the reader. That is why readers have to search for good reading

matter. But it is infinitely worth the search. If you can find Catholic books or magazines that both relax and teach your mind about the most important truths in the world, you have found a treasure. There is no limit to what you can learn about spiritual realities, and therefore no limit to the pleasure you can find in learning it.

3. *Self-correction.* It has been said that good literature holds a mirror up to nature. It may even better be said that good literature holds a mirror up to ourselves, and helps us to see what we actually are in the light of what we should be or instinctively want to be.

All forms of good literature — novels, travel books, essays, poetry, short stories, etc., — in some measure have this effect. But there is a tremendous and universal interest in reading matter that directly aims at teaching us more about ourselves and revealing to us our defects. Newspapers have regular columns featuring this sort of thing. Books of popular psychology sell into the millions. Magazines assure themselves of readers if they carry features about how to be popular, how to be a success in business, how to have a happy marriage, etc.

Here well-selected Catholic reading can be the most satisfying of all. It starts with basic principles about human nature that the mind readily grasps and accepts. It takes account of the inherited

effect of original sin, which much modern psychology ignores. It uses simple and understandable terms in holding up a mirror to human nature, such as sin, virtue, temptation, passion, will-power, etc. It has a powerful arsenal of motivation for self-correction, beginning always with the realities of heaven and hell, and bolstering these with all the multi-hued reasons for loving God and neighbor, bearing sorrows with patience, avoiding self-pity and seeking the peace of mind that comes only from conforming oneself to God's will. When this formula is rightly presented, it has more power to help people correct and better themselves than all the popular treatises on success and popularity in the world. That is because it represents the whole truth, not just part of it, nor twisted applications of it.

4. *Charity.* Good reading, especially of the types described above, is a powerful inspiration to charity toward others. Not in the very narrow sense of charity as almsgiving, but in the broad sense that governs all one person's relationships to all other persons.

Good reading provides the material for good conversation, and good conversation is a wonderful medium of charity.

Good reading provides new insights into the understanding of others, and there can be no charity without understanding.

Good reading provides the kind of knowledge that one can make very helpful to others who have not had access to the same knowledge. To be able to tell somebody something that he doesn't know, but that has a pertinent application to his own problems, is to possess a powerful kind of influence and a potent means of charity.

Good reading helps friendship to achieve its main purpose, which is that friend will give inspiration, encouragement and assistance to friend.

Good reading provides the means through which one can exercise the highest form of charity called zeal, through which one human being is enabled to lead oth-

ers to a greater love of God and knowledge of His will.

Good reading is an indispensable means of making home life happy and peaceful. Husband, wife, mother, father, son, daughter, must constantly examine themselves in regard to their relationships to one another in order to avoid friction, conflict, selfishness and unkindness. They are inspired to do so by good reading.

Reading that accomplishes all these things is well worth searching for. And once a source of such reading has been found, it should be tapped frequently and even daily. It thus turns into meditation, and without meditation men and women walk in desolation.

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readers retort



In which readers are invited to express their minds on articles and opinions published in The Liguorian. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Last Round on Sunday Collections!

I have just finished reading your article about Sunday collections along with a lot of letters from "steamed-up" Catholics and your very lame replies. What a lot of nonsense! Why do you apologize to these people for suggesting that 2 percent of one's income (or any other percent for that matter) should be the acceptable guide? Hardly anywhere did I see the word SACRIFICE used. Nowhere did you quote the Lord as saying, "If you give Me one, I will give you ten." Nowhere did you say that the Lord will not be outdone in generosity. All you did was to go along with a lot of wishy-washy excuses from obviously materialistic people who worship the almighty dollar and have little use for their God. If these people want to slice it thin with the Lord, then let them, for He certainly will slice it thin with them when the final accounting takes place.

I find it singularly amazing that in your replies to your deluded readers you did not mention once the offertory of the Mass. We do not give a "contribution" at the offertory; we offer a SACRIFICE — a sacrifice out of our material possessions, a sacrifice to God our Creator, our Redeemer, our Life. It is not calculated in dollars or percentages but rather by sacrifice, which is love — true love, not the kind they

sell in Hollywood. I think it is time somebody gave it to your readers right between the eyes. If the Catholic people of the richest country in the world cannot afford to give God a full measure in return for what He has given them, then heaven help us! You may not believe it, but I think your magazine is the *most*; only stand up **on** your feet and fight once in a while, especially when the very existence of our faith practically depends on it.

Windsor, Ont.

E. O. L.

•We wonder if the writer of the above letter read our original article on Sunday collections, in which we stressed the necessity of sacrifice in regard to giving in the church collections. Certainly we were sincerely interested in helping people understand their duty in this matter; but considering the objections that people raise, we judged that more good would be achieved by proceeding gently to our goal rather than using verbal violence.

The editors

Keep the hammer busy on this matter of church support. Maybe more people will realize that this is a matter of obligation and not just of generosity. Let us hope that more people will follow the good example of the 10% of heroic souls who now carry 90% at least of the burden of building our

churches, schools, hospitals, institutions, etc. Not to be forgotten is the financial crisis now facing our Catholic schools. The population explosion, rising costs, increasing demands for higher standards, the need for more schools, the scarcity of vocations — all these and many more problems are driving us to distraction, and the situation will get worse before it gets better. The answer? A campaign to arouse the conscience of our laity as to the crisis and what each one must do. This financial burden can bury us more surely than Khrushchev and the Communist armies. You are doing a great work and you cannot come down. May the road rise with you and may your tribe increase! Calif.

Msgr. D. G. J.

• With the publication of these letters we ring the bell to signify the end of the last round on the subject of church collections — at least for a reasonable length of time.

The editors

Joy to Our Hearts!

For twenty years I had made bad confessions and Communions, all the time praying for God to forgive me. My pride kept me from a good confession and kept me receiving the Eucharist unworthily because I didn't want my friends to know I was in sin. Your magazine helped me more than I can say. At first I read it from cover to cover, but when I discovered that some of the articles bothered my conscience, I stopped digesting the material. But this bothered me, too, because then I knew I must be in terrible sin or I wouldn't be afraid of the truth. I prayed and prayed and finally God granted me the grace to make a good confession. While trying to prepare for it, I remembered two articles in the

back issues of THE LIGUORIAN which I had previously been afraid to read. Thank God I had saved my back issues! I hunted frantically for the two articles and found them and studied them over and over — and I made it! — with God's help and the help of St. Jude Thaddeus and the Blessed Virgin and a very kind and understanding confessor — and THE LIGUORIAN! The articles? May, 1956, How To Make a Good Confession and January, 1955, The Priest's Side of Confession. I hope every once in a while you will reprint these articles as they may help some other poor soul like myself.

N. N.

Anon.

• The two articles referred to in the above letter have been reprinted in pamphlet form and may be obtained from Liguorian Pamphlets, Liguori, Missouri.

The editors

The Saints Forgive Us!

I am a Lithuanian DP and have resided in the United States for seven years. While in Lithuania I never heard of St. Stanislaus as being a native of my country, as you state in your patrons of the month department for November. St. Stanislaus was born in Poland, and the Poles are very proud of him as their patron.

Washington, D. C.

Mrs. E. P.

• We must indeed admit to having nodded in listing St. Stanislaus Kostka as being of Lithuanian origin. As the breviary lesson puts it succinctly, "Stanislaus was born in Poland of the senatorial Kostka family." We hope the young and gentle saint will forgive us, and that he will continue to pray for unfortunate Lithuania as well as for his native Poland.

The editors

Question about Suicides

This question is suggested by the interesting article on suicide in the November LIGUORIAN. What walk of life produces the most suicides? The question has pestered me for a long time, because a non-Catholic relative has told me that she "read somewhere" that the highest rate of suicide occurred among Catholic nuns, and the next highest rate among farm wives. I can't believe this, especially about nuns.

Washington

Mrs. V. K.

• *In all the charts and tables and statistics about suicides that we have ever seen, the incidence of suicide among nuns was recorded as practically nonexistent. Some of the anti-Catholic literature that is still making the rounds represents the life of nuns as most unhappy, and one book (The Revelations of Maria Monk, which has long since been proved to be a forgery, but is still being printed at least in part) does describe terrible scenes of nuns taking their lives. We can attest, after having given more than 100 retreats to nuns, that they are, by and large, about the happiest people in the world. About farm wives — the statistics prove them quite low on the scale of suicide rates.*

The editors

Husbands in Delivery Room

In reply to the reader who asked why husbands are not allowed in the delivery room I would like to list a few reasons.

1. Due to a case that occurred a few years ago, California insurance companies will no longer allow husbands in the delivery room at the time of birth. A husband who was present with his wife when their baby was born fainted in the delivery room, and as he fell he banged his head. He later sued the hospital and the insurance company had

to pay. From then on in California and other states they made a ruling that husbands are not allowed in the delivery room.

2. The time of birth is a highly emotional time in a person's life, and if a baby is born and it does not cry for a couple of minutes, no one panics. True, the mother may become concerned and somewhat disturbed, but if the husband is in the room he might even panic over the situation.

3. In all the years I have worked in delivery rooms I have seen only one doctor come in to be present with his wife when their child was born. Most doctors are willing to admit that they could not bear to see their wives going through the delivery, as they — the doctors — would be too emotional.

Los Angeles, Calif. Mrs. M. R. A.

•

I am always happily delighted with the variety of God's creatures when I read opinions which are in such direct contrast to my own. Such an opinion was expressed by the reader who wants her husband to accompany her to the delivery room. Since it was "hospital policy" my husband was permitted to attend the birth of our first child. Willing or not, he must be scrubbed, gowned, and masked — and of stout heart and stronger stomach! Even for such a great occasion this is too much "togetherness" for me! I would rather be all neat and fresh in my hospital bed, in a pretty gown, and a bright ribbon in my hair — and in my arms a sweet, little baby. Then let husband see me! As far as is possible, may the one I love see me only at my best. I am definitely not at my best in the delivery room. It isn't the pain; it's the terrific affront to my dignity! It may be a "natural process" but I can think of a few other natural processes I prefer to

attend to in private. The professionals are well compensated for being present at this inelegant launching of a priceless little soul, while poor husband gets nothing but a guilty conscience and a shocking view of his lovely bride. Deliver me — apart from my husband.

N. N.

Anon

•

I read your article, A Plea for Husband's Companionship during Childbirth, in your November issue with great interest. I am a supervisor of an obstetrical department and I must say you gave an almost perfect answer. You summed up the problem perfectly. I also will admit in some cases it would be good if the husband could be with the wife during labor, but in many cases, as you say, they would be in the way or would be upset by the events taking place.

N. N.

E. M.

tried to smooth the feathers that he must have figured would be pretty well ruffled by then, by saying that no one can measure the good done by the single woman in the world who makes a career out of teaching or nursing. Well! This, of course, did absolutely nothing for me, who have been a lowly typist for the last fourteen years. Because of my physical handicap I cannot engage in the noble vocation of teaching or nursing. I wanted to enter a convent of cloistered nuns, but was told that they feared my physical handicap would be too great for the demands of the community life. I never tried to get dates and marry because I felt that I might not be able to handle all the children God might want to send me. Nevertheless, even though I am a lowly typist and can do nothing big for God, I'd still like to get to heaven, because all my friends seem to be headed in that general direction.

But I am beginning to develop a complex, because if I may judge from the way typists are ignored when it comes to the subject of vocations, there's not much hope for me. They can't tell me to offer my sufferings, because I don't have any to speak of. I have a job, a 3-room nicely furnished apartment, I have been crippled (cerebral palsy) since birth and my crutches get in the way and exclude me from a lot of activities that look like great fun. But except for that I consider myself a reasonably happy, well-adjusted young woman of 34 years — that is, until I have the misfortune of listening to another sermon on vocations! That always throws me away off and makes me miserable and resentful for weeks. Anyhow, that priest I mentioned at the beginning of my letter said — when I complained that nobody ever said anything to help those in the single state — "You ought to subscribe to THE

Single and Happy

One day I talked to a priest about how we single folk are rather looked down upon by everybody — even the Church. At least so it seemed to me, because whenever there is a sermon on vocations, there will be high praise for the religious state and the vocation of marriage. And then the priest will finish by saying: "There is also a single state." Period. Last spring I spent \$2.00 for the privilege of attending a Deanery Meeting of Catholic Women Day of Recollection on Vocations. "Ah, this will be money well spent!" That was what I thought. Alas! I sat through four hours of prayer and meditation on how to raise the kids I haven't got to be fine, upstanding men and women. Then somebody tipped off the priest that at least nine of us weren't married; so the poor man, in the last talk,

LIGUORIAN." So — please begin my subscription at once!
Wisconsin

D. A. S.

Magazines, Rosaries, Medals!

If any of the LIGUORIAN readers desire to put their past issues (or other Catholic magazines) to good use, they can do so by writing to us. We shall send any reader the name and address of a missionary who would deeply appreciate having old copies of THE LIGUORIAN and other magazines sent to him. Our address is:

St. Alphonsus Remailing Service
Esopus, New York.

Also, the Redemptorist missionaries in Puerto Rico, Brazil, Dominican Republic, etc., are constantly asking our Mission Academy for religious articles — rosaries, holy pictures, medals, books. We know that you do not publish appeals in your publication no matter how worthy the cause. We know also from experience that many people wonder what they can do with used religious articles, even if they are in need of repair — instead of just throwing them away or letting them lie around the house. Therefore we would be very happy if you would publish this letter, not as an appeal but as a bit of helpful information for the benefit of the persons who would like to dispose of their surplus religious articles. The address to which religious articles, as specified in this letter, may be sent is:

St. Alphonsus Mission Academy
Esopus, New York.

Word from a Mother

Even though I have been left a widow, I feel that I have been especially blessed with my children. When their father died, they ranged in age from 2 to 12, a boy and three girls. Now the boy is preparing to graduate from

Notre Dame — a scholarship student who has been on the Dean's List, named to *Who's Who Among Students in American Colleges and Universities*, and is a religion instructor in one of the local parishes. One daughter married a wonderful Catholic boy, and my two younger ones show none of the signs of being juvenile delinquents — which is what everyone seems to expect of the children of working mothers. I hope you will bear with me a little longer. While I am on the subject of teen-agers or juveniles, or what have you, I think the greater majority by far are wonderful. At any rate, the ones who come to our home are. They constantly amaze me by their knowledge and discussions of almost any subject. I get this by just being quietly around, listening while not seeming to, and by attending debates with some of them, where I act as judge in debate tournaments. Granted, there are some delinquents, but weren't there some in every generation? I know there were some in mine, but the average, everyday, run-of-the-mill girl and boy are good clean people who are greatly underrated and unjustly condemned for the actions of a few. There, I got that off my chest, and thanks for listening; but I get so very angry at people who don't know what they are talking about and make a blanket accusation of our young people. They should know some as I do!

Indiana

Mrs. J. D.

Kind Words

My sister in California introduced me to your LIGUORIAN. I had never heard of it before. I find it *powerful*. I have been trying to interest my friends in subscribing. Unfortunately for them they do not want to face the truth.
East Boston, Mass. H. O.

How can books of true value and significance be discovered? Here are some practical rules and suggestions.

How To Look for a Book

LOUIS G. MILLER, C.SS.R.

THE prospective buyer of a book nowadays is faced with a bewildering array of merchandise. In drug stores, transportation terminals and even supermarkets he finds attractively displayed dozens of pocket books, ranging from the classics to the latest Mickey Spillane mixture of sex and murder. If he wanders into a large bookstore, he finds himself in the midst of a luxuriant forest of the printed word, often without a compass to guide him in his choice.

About 12,000 new books are published each year, joining the tens of thousands which have been published before them, and which remain in print at least for a few years. Meanwhile the pocket book reprints shout at the reader from almost every place of public gathering with their often lurid covers.

Of all this vast output of books, some are good and some are bad. Some are worth the effort to read, others are a waste of time. Some profess to be objective about the truth; others make no pretense about the fact that they have an axe to grind. And then the novels, thousands of them, ranging from sheer escapism to naked realism! How is the prospective buyer to find his way through the labyrinth? Are there any guides or signposts by which he can recognize the bad, the worthless books, and select only those which are of genuine interest and value?

This article sets out to answer two questions: 1. What books should a Catholic bypass in his reading? 2. How can books of true value and significance be discovered? It is hoped that the answers to these questions will be of help to those readers for whom books are an important part of their life. It is hoped also that the suggestions will encourage some among the vast and to-be-pitied army

of non-readers to pick up a good book and submit themselves to the healthy discipline of reading it. According to authoritative estimates, only one in 57 Americans reads as much as one book in a year. To encourage wider reading of good books is not the least important service we can offer.

WARNING SIGNALS

AS TO what kind of books should be bypassed, one might break them down into three categories. First, the books which are clearly obscene, or which professedly set out to exploit sex. One does not have to be a prude to recognize that there are such books and that they are being published in increasing numbers.

We are not speaking here of the novel with an occasional love scene, or one which in somewhat graphic terms makes a sin like adultery part of the story. In the Old Testament, David's adultery with Bethsabee has a prominent part; the episode is treated in a realistic, yet restrained manner. No one surely can say that such a story is out of place. Nor do we have in mind here books which clearly, and yet in a dignified way, and with due respect for God's natural law, provide necessary information in sex matters for married people. Such books have a very definite function in life, although obviously they are not suitable for the very young or for those who have no immediate intention of marriage.

The books referred to here as unsuitable are: 1. Out and out pornographic works. 2. Novels literally

and thoroughly steeped in sex. 3. The pseudo-scientific encyclopedias of sex which are quite apparently designed not primarily for the enlightenment, but for the titillation of the reading public.

It should not be difficult for anyone of good will to understand why it is wrong to read such books. The reason is that no one is justified in deliberately putting himself in a serious occasion of disobeying God's law. Wilful indulgence in the physical pleasure of sex apart from the sacred circle of marriage is contrary to God's law. To read such inflammatory books obviously makes self-control in thought and action very difficult for anyone of normal sensibility.

A second category of books which Catholics should not read includes those which set out openly to attack the faith, or undermine the foundations of religion.

WHY THE PROHIBITION?

WHY should the average Catholic reader stay away from books such as these? The reason is often misunderstood by non-Catholics. It is not that the Church is afraid of the attacks which are made on her teachings. In the course of 1900 years she has weathered attacks from every conceivable quarter. She readily gives permission to those who are qualified by education and mental acumen to read such books and to answer them in her name.

But she knows also from her long experience that the average Catholic is not equipped by background and

education to deal with the sophisticated arguments of some agnostic or atheistic savant. The struggle is very unequal in such a case. There is grave danger of the faith being lost, not because the attacker has the best arguments, but simply because the average man who reads him has not been equipped by a study of logic and philosophy to see the fallacies in his line of reasoning.

In order to give some guidance in this area, the Church publishes her *Index of Forbidden Books*. But a word of explanation is in order here, correcting a rather common misapprehension. The Index, whose latest edition was published by the Vatican in 1948, is a slim volume containing a restricted number of titles. And of the titles that do appear, the majority are theological works of no particular interest to the average reader. You will look in vain in the printed list for names like that of Mickey Spillane; in fact, only a handful of novelists, none of them modern, find entry here.

The reason is, of course, that with the hundreds of thousands of books being published in modern times, the explicit and individual condemnation of each dangerous work has become wholly impractical. That is why a general norm had to be worked out, and this norm found expression in Canon 1399 of the Code of Canon Law. Various groupings of forbidden books are provided there, which may be summed up in the two categories we have been discussing: books which are obscene, and books which

are directed against faith or the foundations of religion.

Those interested in exploring the matter further will find a clear and comprehensive discussion in the book *What Is The Index?* by Redmond A. Burke, C.S.V., published by the Bruce Publishing Company of Milwaukee, Wisconsin.

Here is a practical rule which applies to books dealing explicitly with religion. A Catholic should look in the first or final pages for the *Imprimatur* of the bishop before reading such books, unless he has obtained permission for such reading because of the nature of his work or studies.

LITERARY VALUE

WHAT has been said so far in regard to the selection of books has been more or less from the negative point of view; it has been concerned with books which, by reason of the danger to faith and morals, should definitely be by-passed by the sincere Catholic. But there is a third category of books which common sense indicates should be passed up. These are the books which must be classified as literary trash. Poorly written and slovenly in design, they give evidence of an extremely shallow mind in their authors. A good book should contribute something to the mind even while its colors and verve are being enjoyed. Trashy books drag the mind down to a deadening mediocrity. How can one's reading be chosen so as to escape them?

There are a great many people, one must suppose, whose reading is done on an extremely haphazard basis. If the impulse seizes them to buy a book for themselves or as a gift, they go into a bookstore and rather helplessly sort through the books piled up on various tables. Perhaps their final choice is determined as much by the design on the dust jacket as by anything else. And dust jackets are a notoriously poor basis on which to judge the interior of a book.

A good rule to start with in selecting a book is surely this: Don't read a book unless you know something about the book or its author or both. How can you arrive at this information? It could be by word of mouth: a respected friend or acquaintance passes the information along to you that such and such a book is well worth reading. Following this system you will occasionally find yourself reading books which do not have at all the appeal for you that they seem to have had for your friend. But at least it marks the beginning of looking for a light in the forest.

Even better is the system of looking up the information for yourself. Most Catholic magazines (including this one) have reviews of current books by competent reviewers who are trained to give you an objective appraisal on which you can base a personal judgment. The weekly *America* has an excellent book review section, and in addition provides throughout the year from time to time surveys of worthwhile books

in various fields. *The Sign* and *The Catholic World* are other magazines with good, objective book review sections.

Especially to be noted is the bi-monthly *Critic*, which has as a primary purpose the reviewing of current books. This magazine, published at 210 W. Madison St., Chicago 6, Illinois, is well worth the attention of incipient and confirmed book-lovers. It reviews not only specifically Catholic books, but others as well, including the occasional best-seller which has been kept before the public eye by expensive publicity, but which remains for all that a trashy and worthless production.

It is certainly not suggested here that a Catholic reader limit himself to books which deal directly with Catholic doctrine or devotion. There is a time for devotion and there is a time for the detective story. But there are perhaps too many people who think of a "Catholic" book as a "pious" book, and they are of a mind to shun such reading as they would shun the devil himself. It might be good for such as these to look into the excellent work being produced by leading Catholic publishing houses such as Sheed and Ward, Bruce, and the Newman Bookshop. Books for every taste, and ranging from light to profound, will be found on their lists.

One should mention also the excellent series of Catholic titles being published in pocket book format at very reasonable prices. Among various publishers in this field, the Im-

age Books, a branch of the Doubleday Company, deserves special note. Many parish pamphlet racks now have these pocket books on display.

Catholic book clubs constitute another way of making sure that one's reading is worthwhile. These book clubs offer to subscribers a recently published book each month, chosen for its interest and general value. Some of these clubs, of course, are agencies of a particular publisher, designed to boom his own books above all, but this surely does not prevent them from serving a cultural along with a utilitarian purpose. Many of these clubs offer supplementary literature on other books of current interest.

Here are the addresses of several of these Catholic Book Clubs:

Thomas More Book Club
210 West Madison St.
Chicago 6, Ill.

Catholic Literary Foundation
400 N. Broadway
Milwaukee 1, Wis.

Catholic Digest Book Club
100 Sixth Ave.
Port Washington, N. Y.

Catholic Family Book Club
Garden City, New York

Spiritual Book Associates
381 Fourth Ave.
New York 16, N. Y.

Catholic Children's Book Club
260 Summit Ave.
St. Paul 2, Minn.

For those who would like to consult lists of worthwhile current books, the Catholic Library Association, Villanova University, Villanova, Pennsylvania, publishes annual lists of "the best in Catholic reading" for adults, young adults, and children. Finally, *Best Sellers*, a semi-monthly published at 331 Wyoming Ave., Scranton 3, Pennsylvania, offers a listing of current books according to moral acceptability.

Once the reader has tapped these sources and found some books that seem to interest him, we have this one further suggestion to make. Let him, for his own edification and for the sake of advancing the cause of Catholic culture in general, become acquainted with his local Catholic book store and, so far as possible, make his purchase of books there. The proprietors of these Catholic book stores, and also of Catholic lending libraries, are often lonely people, quite severely neglected in their places of business by the general Catholic public.

And yet they hold treasures on their shelves which can bring much peace and joy to those who take the trouble to make use of them. For if it is true (as it surely is) that to read is important, then to read wisely is equally important. Wise reading can help strongly to equip a Catholic so that he can be what Christ desires him to be, a light set on a mountain, beckoning all men to the truth.

When women are talkative, men become walkative.

Emma Lee



Problems of Single People

When To Leave Home

Donald F. Miller, C.S.S.R.

PROBLEM: I am a single person in my late thirties, with very little thought or prospect of marriage. I have a good job, and I have stayed with my mother and father all through the years. The question I would like to ask is this: Is it ever lawful or advisable, in line with virtue, for a person like me to leave the parental home? The reason for my question is that we don't get along at all well together. My father is still able to work, but some of my income is needed to keep up the home. My mother treats me as if I were still in my early teens, wanting to supervise and control everything I wish to do. The result is that we have many arguments and quarrels, and seem to be upset with each other most of the time. I do love my parents and try to be good to them, but I sometimes wonder whether we wouldn't all be happier if I had an apartment of my own and continued to help my mother and father financially as best I could. The very suggestion makes my mother angry, and I can't help feeling that there would be some disloyalty and scandal in my leaving home. Can you set my mind at rest?

SOLUTION: This is not an uncommon problem, even though it is seldom brought out into the open as clearly as it is here. Let's take a look at the various types of relationship that may be found between older single sons or daughters and their parents.

First, there is the all but ideal relationship, in which the 35 to 40 year old unmarried daughter (or son) has no reason even to think about leaving the parental home. Parents and child respect one another, love one another, try to help one another, and live in peace. Of course differences arise now and then, as they do in all human relationships in this land of exile, but never to the point of awakening the thought that the single person should go off and leave the parents alone.

Second, there is the impossible relationship between parents and the mature son or daughter. The parents (or one of them) are inordinately possessive, cantankerous, nagging, domineering, jealous and unyielding when their own desires are at stake. They refuse to recognize any rights possessed by the adult daughter or son. There is absolutely no peace in the home, no interlude of joyous family living. Apart from the case in which such parents are ill or suffering from senility and therefore need care despite the difficulties of getting along with them, the older son or daughter should go off on their own and try to help their parents as much as possible from a distance. It is not required that they live in constant turmoil and misery caused by the selfishness of their parents.

Most cases, however, fall into the grey area between the ideal and the impossible. That is because in most

cases of difficulties between parents and their adult offspring who remains in the home, there are faults on both sides. The parents find it hard to accept the grown-up status of the son or daughter and are inclined to treat them as still children; the son or daughter resents every suggestion of interference with the independence that age should accord them. Thus there are squabbles and arguments and sometimes quarrels. But there are also periods of mutual satisfaction and joy.

Now there is a presumption established by experience that ordinarily it is better, morally, spiritually and psychologically, for an older single person to live in a home, with both parents or one, rather than to be living alone. The presumption yields to fact in such impossible situations as have been described above. But the presumption also urges all single persons living with parents to explore every means of bringing more peace into the home before they consider breaking away and

going it alone. They can seek out a good spiritual director, and with his help grow in the patience that will make the possessiveness and domineering of parents less annoying. They can openly, frankly and humbly discuss with their parents the things that most irritate them, and sometimes even bring a trusted third party, a priest or sensible relative, into these discussions. They may, without disrespect, assert certain rights that they undoubtedly possess to their parents, and refer them to authorities that back up the rights. In all this they should be examining themselves for symptoms of selfishness, stubbornness and lack of charity, which play a part in all the unhappy human relationships in the world.

If they make such sincere efforts to improve things in the home, instead of running away from the problem, they will have far less to regret both when the parents themselves are very old and in great need, and when they themselves see their lives coming to an end.

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Ligouri, Mo., at \$2.50 each.



IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

This is the second in a series of articles discussing the system that now prevails in the distribution of the so-called common educational funds in the American community. This article asks the specific question: "How did the present system come to be accepted in our society?"

Is Our Present System of Public School Education Really American?

JAMES J. HIGGINS, C.SS.R.

OUR friends and neighbors tell us that all, Catholics as well as others, are welcome at the public school. Therefore, all parents and children are treated equally.

But I respectfully disagree.

Though all are welcome at the public school, all parents are not treated equally in the matter of distribution of funds raised for the education of the children of the community. There are two facts our friends are leaving out of consideration. One fact they are ignoring or slighting is the fact that the parent has the prior right to choose the kind of education that shall be given to his child. (United Nations Declaration of Human Rights) A second principle they treat lightly is the honored American tra-

dition that the conscience of the citizen should not be coerced by the state.

Another part of the United Nations Declaration of Human Rights states: "In the exercise of its right in the field of education, the State must respect the right of parents by conceding to them such influence on the education and instruction of their children as corresponds to their religious and civic convictions." In our country the Supreme Court has more than once spoken eloquently on the constitutional right of the parent to

send the child to other than publicly supported schools.

Now, our friends may attribute to the public school a high and necessary function, as does Mr. Gordis, whose fair-minded defense of the public school (in *Religion and the Schools, Fund for the Republic*) I am about to take up in the next article, or they may be "emotionally committed" to the public school, as is Dr. Conant. Nevertheless, I cannot see how they are anything but inconsistent with their own principles, when they use the economic force, exclusion from a sharing in the common educational funds, to force children into the mold or pattern they, the majority, approve. You do not treat your neighbor fairly and with justice if, in a democratic, and pluralistic society, you seek to pressure him to conform to your idea of the good American, any more than you treat him fairly if you tax him for the support of a religion his conscience rejects.

Yet this is the situation our society has inherited. How did it come about? No doubt others of the white Protestant majority, the dominant element in this society, have asked themselves the same question. In much the same bemused fashion some of their ancestors must have reflected uneasily at times on how it happened that they, whose political creed affirmed the dignity and equality of man, and whose Christian belief saw all men as brothers, came to be saddled with a system in which Negroes were regarded as chattel or property

and too often treated as animals. And just as questioning and indictment of slavery brought forth an apologetic in its defense so a questioning of the present system has given rise to a literature in its defense. It is this question — how the present system came to be accepted in our society — we shall now deal with.

As is well known, the American colonists believed that religion "belonged" in public life, (most of them had established religions) and belonged in education, which was preparation for life. Some historians of education, and some justices who have essayed small histories of education in support of their findings, or prepossessions, in First Amendment cases, have given it out that the disappearance of religious teaching from the common schools was the educational counterpart of the separation of Church and State brought in by the First Amendment. William K. Dunn, in his *What Happened to Religious Education?* (John Hopkins Press, 1958) has shown that this is not so. It is his considered conclusion that:

"A concept that the First Amendment to the Constitution, by making unconstitutional such cooperation between Church and State as would enable the thirteen original states to foster the teaching of religion in the elementary public schools, did not cause the decline of doctrinal instruction therein during the period covered by this study (1776-1861). Secularism, the concept that religion did not have a proper place in public life and

consequently in public education, did not cause the decline of teaching of doctrinal religion in the elementary public schools, at least before 1850."

OTHER investigators have found that support of even Church controlled schools "continued to be a fairly common feature of state legislation down to about the middle of the nineteenth century, straggling instances of the same occurring even later." (S. W. Brown, *The Secularization of American Education*, Columbia Univ. 1912, p. 43) Maine provided aid to such schools in 1937. (R. J. Gabel, *Public Funds for Church and Private Schools*, Catholic Univ. Press, 1937, p. 586) These two references I have lifted from the article, *The School and the Church-State Question*, by William W. Brickman, an educational literature review feature in the magazine *School and Society*, May 6, 1950. Any other quotes from this source will be identified as Brickman.

In the early national period, the schools continued as before the Revolution. In 1827 a Massachusetts law governing education, after prescribing "instruction in the principles of piety" (as the Massachusetts Constitution demanded) went on to direct that no school books be bought or used "which are calculated to favor any particular religious sect or tenet." What was the intent of this legislation is not clear, and it became the subject of bitter debate later on. There seems to have been no agitation for it in the period preceding its adoption. And no one was to make of

it a means of departing substantially from the previous practice until years later when Horace Mann became Secretary of the Board of Education. Basing himself on what he thought to be the spirit of the legislation he undertook to exclude, not religion — Mann's Reports and other utterances show him friendly to religion and what he understood as religious education, even in the common schools —but sectarianism and the bitter doctrinal disputes then raging in Protestant New England. He opposed the claim of the local boards to a right to decide what religious materials would be used in each local school, and wrote sarcastically that the fluctuation of religious majorities from year to year would result in the following situation:

"This year there will be three Persons in the Godhead, next year but one; this year the everlasting fires of hell will burn, to terrify the impenitent; next year, and without any repentance, its eternal flames will be extinguished. This year the ordinance of baptism is ineffectual without immersion, next year one drop of water will be as good as forty fathoms."

His opponents stated with some justice that they did not accuse him of being opposed to what *he called religion* in the schools. On the contrary, wrote one of his challengers:

"I charge him with being a dogmatist, a sectarian, zealous and confident, as all sectarians are. I have accused him and do accuse him of deciding what those 'principles of piety' are, which the Constitution (of

Massachusetts) demands to be taught in the schools, and of deciding what may be taught in schools and what not . . . I charge him with standing at the entrance of the common schools and making his own notions the standard of the character and quantity of the religion that may be introduced into the schools."

Mann seemed not to consider that his Unitarian rejection of much of traditional Protestantism was itself sectarian, and he seems unabashed by the fact that the list of religious truths he would prescribe for the religion course in the schools coincided fairly well with his affirmations as a Unitarian.

The dilemma of Mann and Massachusetts is still with us today, and is at the root of the common school situation we have inherited. The dilemma is this: to rule religion out of the common schools would be a break with the American social tradition. If religion is included, who is to be the judge of the *character and quantity*, as Mann's critic complained above. Presuming that a particular official inserts what he judges best and most true in the matter of religion and morals, his religion then becomes the established religion, (against the American legal tradition). Or if he puts into the curriculum not what he believes but what he thinks the community agrees on in the matter of religion and morals, he will have, not the First Amendment, but Justice Black's announcement as to what that amendment is, to reckon with.

For in this judge's doctrine, the First Amendment forbids any aid not only to one religion but to all religion.

AT ALL events, with the exclusion of sectarian teaching there came also a decline in religious teaching, so that today, most observers would agree (some regrettably, some enthusiastically) what we have is a system of education whose working philosophy is secularism, the view of life that religion does not belong in public life, and is only of marginal or doubtful importance. We have also secularists "who want the schools not merely secular in the sense of indifferent to traditional religion and religious instruction, but (who want) to adopt an anti-theistic philosophy, a sort of secular religion in which the school becomes in effect a church." (Dr. F. Ernest Johnson, executive secretary of the department of research and education of the former Federal Council of Churches) And this would be, then, it may be added, an established church, supported by taxes.

Every educational system is designed to teach human persons, and to teach them some truths as preparation for life. The educator's view as to what a human person is (is he a child of God, or just a by-product of the material universe?), and the educator's idea of truth (is that truth alone which can be measured or tested in a laboratory?), where does man come from? what is his purpose and place in the scheme of things? —these assumptions are what the ed-

ucator brings to the classroom; they mold his approach and attitude and they have their effect on his students.

Henry Van Dusen, president of Union Theological Seminary, (quoted by Blum, *Freedom of Choice in Education*, p. 39) says in this connection: "The gravest secularization of American education has not been in the gradual elimination of religious instruction or required chapel, or even in the irreligious outlook of faculties. It has been the secularization of educational theory and structure. Their covert assumptions concerning the two basic factors with which they have to deal — truth and man — have been non-religious. And they have been false."

It does not really help to plead that the common school is only neutral, that it does not reject religion. "The secularism of American education means not just the omission of a consideration of religious and spiritual values from the curriculum, but amounts to a repudiation of religion in the eyes of those being educated." This was the complaint of the Protestant Episcopal Bishop of California, Henry H. Shires, in a news story of July, 1951.

It is a fallacy, says Sir Walter Moerly, former Chairman of the University Grants Committee of England, to suppose that by omitting a subject you teach nothing about it. "On the contrary, you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this, not open-

ly and explicitly, which would invite criticism; you simply take it for granted and thereby insinuate it silently, insidiously and all but irresistibly." (Blum, 1.c.)

Dr. Ernest C. Colwell, president of the University of Chicago, spoke in 1949, of "the strange twist that had been given to the separation of Church and State," and he pointed out that American universities "throw their weight against religion by disclaiming involvement in religious matters." This carefully controlled neutrality leads students to conclude that education is an area that does not need religion. The graduate is thus easily persuaded that business does not need religion, either, and as a result, "religion is progressively banished from all important areas of living." Which, of course, is what the secularist wants.

Dean Weigle, of Yale Divinity School, although he believes in the possibility of excluding sectarianism while keeping religion in — which I strongly doubt — I gladly quote on the necessity of religion in the common school curriculum. He does not believe in the possibility of the school being neutral. "To exclude religion from the public school would be to surrender these schools to the sectarianism of atheism or irreligion." (Introduction to W. Fleming, *God in our Public Schools*, 1942, quoted by Brickman)

PERHAPS many Protestants do not feel the result of the exclusion of religion from the public

schools, an exclusion which seems to be demanded by the law. They may not feel the full effect of this exclusion because "as far as the American public school is concerned, it is historically apparent that at no time was it ever free from Protestant denominational influences. However finely one might interpret the doctrine of Church - State separation, it is practically impossible to prove that the Church was ever separated from the public school." (This is the considered conclusion of William W. Brickman in the article, *The School and the Church-State Question*.)

This is more true of some areas than others, I believe. In the community where this writer lives the city school reflects the image of the community, which is overwhelmingly Protestant. Classes start with a reading from the Bible, prescribed by Kentucky law, and a prayer. The auditorium is called chapel, ministers sometimes serve as teachers, either full time, or supply, and are called on at other times to address the students. The school band or choir is sometimes expected to put on or take part in a program in the different local (Protestant) churches. And I am sure they would perform also in the Catholic Church, or in the Jewish synagogue if there were one. The teachers explain Bible stories to the children.

But there is evidence, also, that the secularism of the common schools is, in other places, so entrenched that "out of the public schools, dismissing religion at Prot-

estant insistence, come successive generations of young people born of Christian families, of the Christian tradition, and ignorant of the faith of Christianity," as the Episcopalian clergyman, Bernard I. Bell, charged in an article in *Life* back in 1950.

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ALL who believe that democracy has spiritual roots in the concept of the brotherhood of man under the fatherhood of God, who agree with George Washington that morality cannot long be separated from religion, (see his Farewell Address) will wish to see the young receive religious instruction and formation regularly and effectively. All who agree that parents have from the nature of things a prior right over the education of their children, and who abhor the coercion of conscience, will equally abhor or be impatient with a school system which, because it is impossible to be neutral, must slip into an implicit denial of the importance of God and religion and thus become, in effect, an establishment of secularism, which is the view of life that religion does not belong in public life or in education, which is preparation for life. Perhaps they will join with the former Senator from Pennsylvania, George Wharton Petter, who said, in an address to the faculty and students of Yale, that America owes a debt of thanks to the Catholic Church "which through misrepresentation and calumny and slander, and in spite of most powerful opposition, has always held that great ideal before the minds of the

people, has always made God and His Christ the basis and foundation of education."

Those who feel a kinship with the spirit of the colonists and would keep a continuity with the American tradition should know that this basis and foundation of Catholic education, "God and His Christ" is the

same as the spirit of the Puritans who were determined "to lay Christ in the bottom, as the only foundation of all sound knowledge and learning." (New England's First Fruits, Mass. Hist. Soc. Coll. vol. 1, 2nd ed. Boston 1806 p. 243, quoted by H. Richard Niebuhr, *The Kingdom of God in America*)

MARY

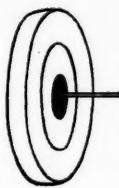
So, on the threshold of the Gospel, we encounter the moving figure of Mary, in whom Christians reverence the double ideal of that supernatural purity for which even the most depraved retain a secret longing, and of that illimitable, all-embracing tenderness which motherhood according to the flesh reserves for the children born of its flesh. The image of the Virgin Mary is at the heart of Western society, a presence so familiar that it would be impossible to measure how many things would be different, were that presence effaced. So many names, of women, girls and flowers, days in the calendar, places dedicated to her; customs, landscape, language and literature, all bear her sign. The art of the Western world has for centuries made itself her witness. St. Bernard of Clairvaux, physically so frail, drew from his love for her the strength required for his astonishing achievement. The soldiers of Godfrey of Bouillon believed Jerusalem to the chant of the *Salve Regina*. Father de Foucauld, who brought peace to the Hoggar in Algeria, thousands of missionaries devoting their lives to the relief of suffering and the salvation of souls, have carried as their only consolation her image in their hearts. Her witnesses also are the great cathedrals, Amiens, Chartres, Rheims, Florence and Cologne, as well as the crowds that throng on pilgrimage to Lourdes or Fatima. The most tender of Christian traditions is this love for the humble young maiden who was the instrument of the will of the Most High. By it each one of us seeks to find our way back, through the most intense of our sufferings, to that secret, unattainable but never abandoned desire, the pure heart of our childhood.

Daniel-Rops: Jesus and His Times

DEFT DEFINITION

A missionary in Africa, translating the Gospel of St. John into Son-ghai, couldn't find a word to express "believe." He took his problem to a native Christian. The dark man thought for a few minutes and then suggested:

"Doesn't it mean to 'hear in the heart?'"



POINTED PARAGRAPHS

Pope on the Press

The interests of the Holy Father are of necessity many-sided, since the flock of which he is the shepherd is comprised of people in all walks of life and of all races and nationalities. Pope John XXIII has shown himself keenly aware of the various problems which beset the world.

Not the least of these problems is that posed by the increasingly wide dissemination of reading matter designed to corrupt the minds and souls of the young. In a recent address to the Italian Catholic Press Congress the Holy Father spoke on this point:

"It is with a truly afflicted and anguished mind that We consider the enormous harm created in so many consciences, above all in the consciences of youth, by certain printed matter. . . . May the Lord grant that there be few parents who do not feel the serious duty of not becoming accomplices to the ruining of their children. We know, in fact, that a dangerous trap is created by those illustrated dailies and periodicals which offer an attractive mixture of what is serious and profane — and sometimes even indecent — under the pretext of complete information or publicity."

The Pope went on to stress the importance of organizational and tech-

nical progress in the Catholic publishing field so that more and more readers might be won over by the attractiveness of the printed medium. "Goodness must not only be found in the purpose and in the intentions. It must also be in the substance; good that coincides with what is true, which leads us to stress the need that the contents be of high value."

Addressing another group of journalists, the Pope emphasized that the Catholic Press, in order to fulfill its mission, needs active support from clergy and laity alike, since it is "one of the most powerful means by which one is able to serve the word of God by entering homes to make it understood and loved."

Then once more the Holy Father came back to his earlier theme:

"If from this there derives a grave responsibility for all Catholics to support it and disseminate it, the burden is no less grave which weighs upon your mission, good service to the word of God, making it resound in all its beauty and newness, without impoverishing it or altering it, but rendering it vital and attractive."

In Catholic Press month *THE LIGUORIAN* dedicates itself anew to strive toward this goal, while bespeaking the support which is so necessary for its fulfillment.

Heartbreaking Shortage

For a priest whose work demands that he travel a great deal, visiting and working in many different parish plants, the most heartbreaking shortage in the Catholic Church today is that of sufficient nuns to carry on the types of work that only nuns can do.

In every area of the United States and even abroad, one runs into conditions that will hold back the work of the Church until a vastly greater number of girls will accept the call to the religious life than are doing so today. Look at a few facts.

In some places Catholic schools have already been built, but have not been opened because not a single teaching order of sisters can be found with sisters to spare for these new schools.

In other places Catholic schools have been opened with only lay people available to teach in their classrooms.

In every section of the land there are schools in which the sisters in charge have to be supplemented by lay teachers, sometimes as many lay teachers as there are sisters.

Hospital sisters have had to spread themselves very thin, so that in many cases individuals are overworked, and in other places hospitals offered to sisters are being turned down because sisters are not available to staff them.

In many mission lands the principal hope for conversions must be based on the growing desire of all peoples for education. Some orders of men, both priests and teaching

brothers, have opened schools in such places as Japan, Hong Kong, Thailand, India, etc. Orders of teaching sisters could use this means of introducing pagans to the true faith, if only they had sisters to assign to this work.

Why is the Church so short of sisters today? Many reasons are given, but most of them do not go to the heart of the matter. Much is made, for example, of the argument that orders of sisters should relax their rules and their way of life to attract more girls. This carries little weight for the simple reason that there is already in the Church a wide variety of religious orders and congregations, from the strictest contemplatives to those that give great freedom of apostolic initiative to their members.

The real answer is that there are simply not enough girls, favored by God with the gift of faith themselves, who love God and souls enough to give their lives to the millions of abandoned souls who need somebody to lead them to God.

There are not enough parents who love God and souls enough at least to refrain from discouraging the idea of a religious vocation among their children.

It is to the shame of America that, with so much progress being made in its own parochial life, it lags so miserably in providing the number of sisters needed both at home and abroad.

This is our greatest weakness. Only girls in their teens can do something about it.

True and False Democracy

The slogan on the first page of THE LIGUORIAN states that it is dedicated to the unchangeable principles of truth, justice, religion and democracy. Sometimes we are questioned about the rightness of placing "democracy" on a par with such noble concepts as truth, justice and religion. Is democracy really an unchangeable ideal? Is it not only one of many acceptable forms of government? Is it not also subject to great abuses?

In an electioneering year we should answer these questions. And we answer by making distinctions among three things: 1) false ideas of democracy; 2) democracy as a practical form of government; 3) democracy as representing unchangeable principles that apply to any form of government, and which we believe to be best carried out in what is called a democratic form of government.

The false idea of democracy is that every issue that is controverted and disputed should be settled by a majority vote of the people. There are some matters of truth and morality and principle that voters can never decide. Murder, (even in the form of so-called mercy-killing), adultery, thievery, lying, etc., are contrary to eternal laws of God, and remain so even though the majority of the people in any country were to decide by vote that they were not wrong.

Democracy as a practical form of government is that in which the key civil officials are chosen by votes of

the people, and practical laws are passed, not by a decree of one man, but after deliberations and votes by representatives selected by the people. It is a principle of the natural law that civil rulers govern justly only when they do so through the consent of the people. In a practical democracy, the people do not merely consent to the rule of those already established in authority, as in a monarchy, but they choose their own rulers beforehand, and, through their representatives in legislative councils, have a part in the making of practical laws.

Democracy, in the sense in which we use the word on a par with truth, justice and religion, therefore as representing sacred and unchangeable principles of government, represents these truths: 1) that citizens, as human beings created by God and destined for God, have certain rights and freedoms that the state or civil authority does not give and cannot take away; 2) that the civil authority is limited in jurisdiction a) by the eternal laws of God; b) by its obligation to respect the spiritual dignity of the individual; c) by its very nature and purpose, which is to provide for citizens only (but all) those services that the individuals cannot adequately provide for themselves.

It follows from these truths that citizens have an obligation to take an interest in good government; to try to know the candidates and issues put before them for a vote, and then to vote intelligently and conscientiously on them.

LGUORIANA



THE PRACTICE OF THE LOVE OF JESUS CHRIST

Introduction

Chapter IV—How Much We Are Obliged To Love Jesus Christ

By St. Alphonsus Liguori
Translated by
C. D. McEnniry, C.SS.R.

JESUS CHRIST, being God, has a right to all our love; but by the love He has shown us, He has willed, as it were, to compel us to love Him, at least out of gratitude for all He has done and suffered for us. He has loved us dearly that we might love Him dearly. "Why does God love if not to be loved?" writes St. Bernard. And before him Moses had said the same. "And now, Israel, what doth the Lord, thy God, require of thee but that thou fear the Lord, thy God . . . and love Him." (Deut. 10:12) Therefore the first commandment He gave us was this: "Thou shalt love the Lord thy God with thy whole heart." (Deut. 6:5)

And St. Paul says: "Love is the fulfilling of the law." (Rom. 13:10) The Greek text has, instead of "the fulfilling of the law," "the embracing of the law." Love embraces the entire law.

But why do we need a law commanding us to love God? How can we ever refrain from loving a God Whom we see fastened to a cross and dying for love of us? Too ir-

resistible is the appeal of those thorns, those nails, that cross, those wounds, that blood, pleading with us to love Him Who has so loved us! And too small is our heart to love the great God Who is so enamored of us! To repay fully the love of Jesus Christ for us another God would have to die for love of Him. "Oh, why," exclaims St. Francis de Sales, "do we not throw ourselves upon the cross of Jesus crucified to die there with Him Who has willed to die there for love of us?" The apostle has well said: "Christ died for all, that they also who live may not now live to themselves, but unto Him Who died for them." (II Cor. 5:15)

Listen to the admonition of the sacred writer: "And if another goes bail for thee, do not forget the benefit done; he gave his life for thine." (Ecclius. 29:20) Do not forget Him who went bail for you; to make reparation for your sins He did not hesitate to pay by His death your debt to divine justice.

Oh, how well pleased is Jesus Christ when we frequently recall His

passion! And how it pains Him when we neglect to think of it! If one had suffered insults for the sake of his friend, and blows and imprisonment, how it would hurt him to learn that that friend had forgotten these favors and did not even care to hear them mentioned! And, on the contrary, how it would please him to know that this friend was always speaking of these favors with tenderness and always thanking him! So too is Jesus Christ highly pleased when we recall with grateful love the pains and the death He suffered for us.

Even before He had come into the world Jesus Christ was the desired of all the patriarchs and prophets, the desired of all nations. How much more should He not be our desire, our only desire, our only love, now that He has come and we have seen how much He has done and suffered for us, even to dying on a cross for our love!

It was to gain our love that He instituted the Sacrament of the Altar the night before He died and so earnestly asked us to recall His death every time we are nourished by His sacred body and blood. "Take and eat; this is My body. . . . This do for a commemoration of Me . . . For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come." (I Cor. 11:24-26) Therefore the holy Church prays: "O sacred banquet in which Christ is taken, the memory of His passion is recalled. . ." We can understand how pleasing to Jesus Christ are they who

think frequently of His passion, because precisely for this end did He leave Himself in the Sacrament of the Altar, that we might foster a constant and thankful remembrance of all that He suffered for us and so grow daily in our love for Him. St. Francis de Sales called the mount of Calvary, the "Lover's Mountain." It is not possible to remember this mountain and not love Jesus Christ who willed to die thereon for love of us.

HOW can men refuse to love this God Who has done so much to be loved by men? Before the incarnation it might have been possible for man to doubt whether God loved him with genuine love; but after the Son of God had come into this world, and after He had died for love of man, how could man continue to doubt? "O man," says St. Thomas of Villanova, "look at that cross, look at those sufferings and that bitter death which Jesus Christ has suffered for thee; after so many and so great proofs of His love, thou canst no longer doubt that He loves thee and loves thee much." And St. Bernard says that the cross and every wound of our Redeemer cries out to make us understand the love He bears us.

In this great mystery of human redemption we find a striking proof of the determination and the concern of Jesus Christ to find many ways to make Himself loved. If He wished to die for our salvation, it would have sufficed to die with the Holy Innocents massacred by Herod. But, no!

He willed first to live a life of thirty-three years full of hardships and trials, and, during this life, in order to draw us to His love, He willed to show Himself to us under various forms. First, He showed Himself as a poor infant in a manger, then as a boy in a workshop, and finally as a condemned criminal on a cross. And before dying on that cross, He willed to be seen under various pitiable appearances: sweating blood in an agony in the garden, torn by whips in the pretorium of Pilate, scoffed at as a mock king, with a stick in His hand, a purple rag over His shoulders, and a crown of thorns on His head, dragged to death through the public streets carrying His cross, and finally suspended by three nails from the tree on Calvary. Tell me, does He, or does He not, merit to be loved; a God Who has suffered so many torments and striven in so many ways to win our love? "I could spend my life weeping," says Father John Rigoleu, "for love of a God Who was moved by love to die for the salvation of men."

"Love is something great," says St. Bernard. Something great, something precious, is love. Solomon calls wisdom (and by "wisdom" he means love) an infinite treasure, for he who has love, participates in the friend-

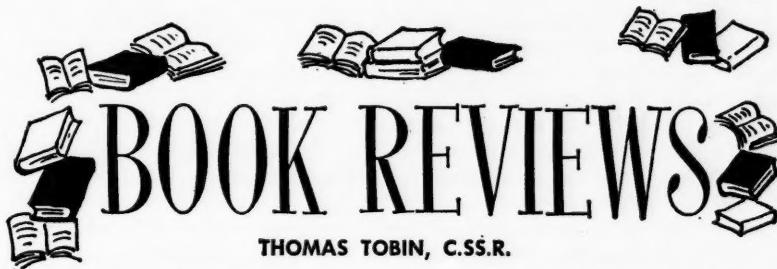
ship of God. "For she is an infinite treasure to men, which they that use become the friends of God." (Wisdom, 7:14) Love, says St. Thomas, is not only queen of all the virtues, but where this queen reigns, she draws in her train all the other virtues and leads them all to a closer union with God. And St. Bernard says it is properly love that unites the soul with God. "Love is the virtue binding us to God."

Again and again in Holy Writ we read that God loves those who love Him. "I love them that love Me." (Prov. 8:17) "If anyone loves Me . . . My Father will love him, and We will come to him and make Our abode with him." (John 14:23) "He that abideth in love, abideth in God and God in him." (John 4:16) See the beautiful union which love produces; it unites the soul with God. Furthermore love gives strength to do and suffer great things for God. "Love is strong as death." (Cant. 8:6) St. Augustine says: "Nothing is so hard that it can resist the fire of love." No difficulty is so great that it cannot be overcome by the fervor of love. "For," says the saint, "where there is love, there is no labor, or if there is labor, that labor is loved."

Success is a plant which grows slowly, but blossoms suddenly.
Franciscan Message

Isn't it true, we seek advice to have our wobbly opinions braced, not corrected?

Franciscan Message



BOOK REVIEWS

THOMAS TOBIN, C.S.S.R.

We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to THE LIGUORIAN for further information.

Mary Ward

Mary Ward, whose life covered the years, 1585 to 1645, was the foundress of the first non-cloistered community of religious. Daughter of a well known Catholic family which was persecuted for the faith, Mary left her native land to establish a group of religious women who were dedicated to teaching and who were not confined to the cloister as were all the other religious of her time. It is difficult for us who are accustomed to seeing religious sisters in public hospitals and parochial schools to understand the bitter opposition encountered by Mary Ward. Mother Mary Oliver, an Australian Loreto nun writes a fastly paced biography of Mary Ward. Maisie Ward, no relative but an alumna of Mary Ward's schools, depicts Mary Ward as a great leader of the lay apostolate in her introduction. Pope Pius XII held up Mary Ward as a true model for all Catholic women in the lay apostolate and called her "that incomparable woman." A biography of great interest to religious as well as lay Catholics.

Mary Oliver, I.B.V.M.

(Sheed and Ward, \$3.75)

The Modernity of St. Augustine

Jean Guitton

For over 30 years Jean Guitton has been a student of the works of St. Augustine. Because Augustine was such a diversified genius each age sees a different Augustine. In this age of existentialism which is concerned with time and existence St. Augustine is viewed as a contemporary because of his great preoccupation with the problem of being and becoming. This is a very stimulating short essay for those who are interested in a Catholic existentialism.

(Helicon Press, \$2.50)

A Gentle Fury

Peter-Thomas Rohrbach, O.C.D.

The first novel by the priest-author tells the story of Father Paul Thornton, a young assistant pastor in the slum area of a large city. Although he knows that he will be in the parish for only a year before returning to teach theology at the seminary, he is drawn into the work, almost against his will. He enters into mortal combat with the evil of narcotics and emerges a hero in the parish. This is not a great novel with profound characterization and complicated plot, but it is a well-written book that captures and holds the attention of the reader. Since it is written by a priest, it avoids the inaccuracies and implausible situations that so often mar clerical books by non-clerical authors. This book will have its greatest appeal to the teen-age reader.

(Hanover House, \$3.95)

Occasional Talks, Vol. 3

Father Arthur Tonne

The prolific Father Tonne has added another volume of sermons for busy priests. A complete index of all eleven volumes of the author's books is included. Stimulating and profitable for the preacher.

(Didde Printing Co., \$2.00)

Death

Barry Ulanov

This anthology is subtitled a "book of preparation and consolation." From many different sources of theology, philosophy and literature the editor has gathered the attitudes of the ages toward the profound reality of death. Both ancient and modern authors contribute their share to the thinking and feeling of the ages on the subject of death. An excellent selection, well grouped under various heads, that will furnish many moments of fruitful reflection.

(Sheed and Ward, \$5.00)

The Big Sycamore

Joseph Brady

This is the story of the Fitzgerald family in Ireland around the turn of the century. There is no particular plot, nor any pronounced order, but the narrative attracts the reader by the simple, artless account of the everyday life in the family of the schoolmaster, Maurice Fitzgerald. The humor, the pathos, the deep religious sense of the Irish are all found in this fascinating book that this reviewer found difficult to set aside.

(Newman, \$3.75)

The Cross of Jesus, Vol. II

Louis Chardon, O.P.

Josefa Thornton, translator

The second volume of this book deals with the doctrine of the indwelling of the most holy Trinity and its application to the field of suffering and resignation to God's will. The last section gives eight examples of souls who have perfected themselves through the cross. The language is simple and warm, the thoughts are elevated and stimulating, and the effect is a better acceptance of one's own cross. Another fine volume in the Cross and Crown series.

(Herder, \$3.75)

Consider Your Call

Cardinal Dalla Costa

Rev. Arthur T. Schmitt, translator

Cardinal Dalla Costa, Archbishop of Florence, addresses these reflections on the priestly vocation to his seminarians. They reveal his own priestly zeal and solicitude for those preparing for the priesthood. Simple and ardent exhortations from an archbishop to his future priestly sons.

(St. Paul Publications, \$3.00)

Maria Montessori, Her Life and Work

E. M. Standing

Maria Montessori was one of the great pioneers in the education of the young. Her methods have been used in every part of the world. E. M. Standing, her active collaborator, has written the official biography at the request of Doctor Montessori herself. It is a detailed presentation of the life but principally the teaching methods of the famous educator. Its greatest appeal will be to teachers.

(Academy Guild Press, \$5.25)

CARTOONS

Brother Sebastian Carries On

Chon Day

Brother Juniper Strikes Again

Father Justin McCarthy

These two religious characters have been delighting the general public for some time. Brother Sebastian, the rotund monk who never speaks, has been entertaining readers of *Look*. Brother Juniper, the small friar who does speak, has been syndicated in the daily press. Both cartoons are well done and do tickle the funny bone by placing their characters in situations quite incongruous for a religious. I enjoyed both books.

(Doubleday and Co.)

\$1.00 (Brother Juniper)

\$1.50 (Brother Sebastian)

Evidence for Our Faith Joseph H. Cavanaugh, C.S.C.

The University of Notre Dame is in the process of publishing a course of theology for the layman. *Evidence for Our Faith* was first issued in 1948 by Father Joseph Cavanaugh, professor of apologetics at the University. At the time of his death he was preparing a third and revised edition. This revision was continued by a committee drawn from the Religion Department of the University. The purpose was to make various changes in the text that were suggested as the result of long use in the classroom. This is an excellent book on fundamental theology useful not only as a text but also as a guide for the thoughtful reader who wishes to understand more about the basic reasons for his Catholic faith.

(University of Notre Dame Press, \$3.00)

Lightning Meditations

Ronald Knox

The prolific Monsignor Knox among many varied literary tasks contributed a short sermon to the Sunday Times for more than 12 years. The first collection of these sermons, made by the author himself, was published as *Stimuli*. In the preface the reader was warned that the words contained barbs to prick consciences that were not oversensitive as well as pats on the back to encourage. The present collection of 78 sermons, made by Father Philip Caraman, S.J., is authentic Knox: sparkling wit, acute observation and penetrating insight into human nature. An excellent book to stimulate the mind and move the will. Highly recommended to all who need a quick pickup from these short masterpieces from the genius of Monsignor Knox.

(Sheed and Ward, \$3.00)

Mary, Our Most Blessed Lady Otto Hophan, O.F.M.Cap.

Berchmans Bittle, O.F.M.Cap., translator

This life of the Blessed Lady, now in its fourth edition in the original German, seeks to tell the story of our Lady as revealed in the inspired writings of the Bible. The author wishes to avoid the extremes of extravagant and unfounded praise of our Lady as well as the coldness and reserve of hearts which do not love her. The six sections of the book are all arranged from a literary and Scriptural viewpoint into Three Names (Jesus, Mary, Joseph), Three Words of our Lady, Three Canticles, Three Places (Egypt, Nazareth, Jerusalem), Three Meetings (Cana, Galilee, Calvary) and Three Titles (Mother, Mediatrix, Queen). A well written book that will enlighten the mind and warm the heart.

(Bruce, \$4.75)

The Devil's Advocate**Morris L. West**

The Devil's Advocate is a novel that is bound to arouse controversy. The very topic chosen, the investigation of the sanctity of a deserter from the English Army who was revered as a saint by the people who had killed him, will awaken interest. The fact that the author treats of flesh and blood characters with faults and sins as well as virtues will make his work unacceptable to many. But it is the opinion of this reviewer and of many others whom he has consulted that *The Devil's Advocate* is a very good novel.

An English Monsignor is sent to a small town in Calabria to investigate the growing devotion to Nerone who was killed by the patriots after World War II. In the course of the inquiry the lives and secrets of the townspeople are revealed. They all had their part in the tangled life of Nerone. It would not be fair to the author to suggest the end of this novel.

The author, Morris L. West, an Australian, has deep psychological insight into human motivation; he has acquired a good understanding of the Calabrian people from many years spent in their country; he has accurate knowledge of the teaching and practice of the Church; he possesses, also, the literary skill to portray living characters and to weave the threads of a fascinating plot. A fine novel for adults that the reader will find difficult to lay aside.

(William Morrow and Co., \$3.95)

Catholic Life U. S. A.**Leo R. Ward, C.S.C.**

Father Leo R. Ward has taken a very active interest in the various movements that have sprung from the center of Catholic life in the United States. In this book he gives his account of Contemporary Lay Movements. He begins by noting that in the last 25 years there has arisen a new sense of confidence on the part of the layman in the Catholic Church and in his role to bring that Church into vital contact with his contemporaries. Father Ward writes of his impressions of such groups as: Christian Family Movement, Cana Movement, Sisters Formation Movement, Grail, National Councils of Catholic Men and Catholic Women, Confraternity of Christian Doctrine, Interracial Communities, Catholic Worker, and the National Catholic Rural Life Conference. A brief and inspirational summary, of value to an active layman as well as to the priest looking for ways to give the layman his proper role in the life of the Church.

(B. Herder, \$3.95)

LUCID INTERVALS

"Can you read that third line?" the oculist asked his patient.

"Sure," said the patient. "That's CWDKLNSTZ. I can't pronounce it, but I think he played defensive guard for Notre Dame last year."

"Repeat the words the defendant used," said the lawyer.

"I'd rather not. They were not fit words to tell a gentleman."

"Then," said the attorney, "whisper them to the judge."

The good wife apologized to her unexpected guest for serving the apple pie without cheese. The little boy of the family slipped quietly away from the table for a moment, and returned with a cube of cheese, which he laid on the guest's plate. In recognition of the lad's thoughtfulness, the visitor smiled and popped the cheese into his mouth, and then remarked:

"You must have sharper eyes than your mother, sonny. Where did you find it?"

The boy replied with a flush of pride: "In the rat trap."

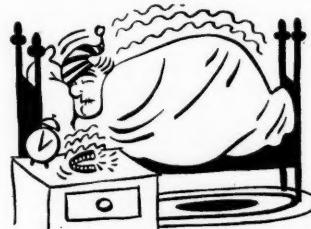


"Don't you think my hat is a perfect fit?"

"Fit! It's a convulsion."

"Is your father rich?"

"Rich! He has so many gold teeth he has to sleep with his head in a safe."



"I was so cold last night I couldn't sleep. I just lay there and shivered."

"Did your teeth chatter?"

"I don't know. We don't sleep together."

A lady was entertaining the small son of a friend.

"Are you sure you can cut your own meat, Tommy?" she inquired.

"Oh, yes, thanks," answered the child politely. "I've often had it as tough as this at home."

FILE 13

You can always tell a well-informed man. His views are the same as yours.

Every girl waits for the right man to come along, but in the meantime she gets married.

Even an oculist can't make you see what you don't want to.

SHOULD CHILDREN BE PAID FOR CHORES?

Problem: "We have had quite a discussion with some of our friends about the question of paying our children for chores they do for the family. There are not many chores that the children can be asked to do in our family, and, with all the activities in connection with their schools, their scouts, their sports, etc. there is not much time left for them to do chores. They wash and dry the dishes now and then; they baby-sit for us; they cut lawns in summer. For such jobs we give them anywhere from 25 cents to a dollar. Some parents argue that they should do these things for nothing. Has this question ever been discussed by experts?"

Solution: Experts provide the principles on which a problem like this can be settled. The most appropriate principle is that children should be taught from earliest childhood to take some active part in the work of keeping up a home and running a family. Their contribution may be small, but it should be looked upon as important. In their own home, and under the motivation of family love, they can best learn to share responsibility, to make sacrifices, and to love to do things for others. This training will have a profound influence on their adult lives.

It would seem to be part of this principle that children should be trained to do things in and for the home out of love, and not on the basis of a kind of wage-contract. The best work that is done in the world is done for love. Parents who have made it a practice to pay their children for chores done will not be able easily to change their system. In fact, they will find, when they try to change it, what a mistake they have made. Children who have been brought up to expect a stipend for washing dishes or for baby-sitting will not learn quickly to do it cheerfully for love.

This is not to say that children should never taste the sweets of a material reward for things that they do. But instead of being a specific amount of money expected, and eventually demanded, for a specific task done, it should be unexpected gifts at various intervals, preferably on occasions like birthdays, holidays, etc. Better still is the practice of having family outings or treats in recognition of chores done for the family by the children. Thus the work that is done as a part of the family is rewarded through the whole family's enjoyment. There are too many people in the world who count the value of everything in terms of money. Many of them learned this as children.

(This is a chapter from the booklet, QUESTIONS PARENTS ASK ABOUT RAISING CHILDREN. A copy of the booklet may be obtained by sending twenty-five cents to LIGUORIAN PAMPHLETS, Liguori, Missouri. Write to the same address for a complete list of our pamphlets.)

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